

NATURE DISPLAY'D,  
A NEW WORK,  
BEING  
A MISCELLANY.

The WORK treats on various Subjects particularly interesting  
to the LEGISLATURE, and People of PROPERTY, viz.

- An Address to the Right Hon. William Pitt, Esq; shewing how he may  
raise Money on Luxury, without oppressing the Public.
- On the Rise of Provisions, and from what it proceeds.
- On Emigration, and how to prevent it.
- On inclosing Commons and waste Lands.
- On a Dog-Tax, and what it would bring into the Funds.
- On a good Method to manage Horses in Stables without Litter, as practised  
in America.
- On the Author's Travels through America, with Remarks on Gen. Washing-  
ton, Trade, &c. &c.
- On a Scheme to dispose of Felons, without Death or Transportation.

TO WHICH IS ADDED,

*Thirteen Lectures on Natural Philosophy,*

Together with

POETRY, &c. &c.

---

By CHARLES VARLO, Esq. ✱  
AUTHOR OF THE YORKSHIRE FARMER—POLITICAL  
SCHEMES—ESSENCE OF AGRICULTURE—AND  
NEW SYSTEM of HUSBANDRY.

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Deviating from Truth by thee, O Man,  
Counteracts grand Nature's Plan.

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L O N D O N :  
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PICTURE DISPLAY

A NEW WORK

A MISCELLANY

THE FIRST PART OF THE HISTORY OF THE  
TO THE HISTORY OF THE  
AS A PART OF THE HISTORY OF THE  
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## P R E F A C E.

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**O**UR great Creator, for good and wise purposes, has diversified human nature with as many degrees of understanding, as there are external shapes in the body, and linked us so together, that we cannot live without the assistance of each other.

The political government is as much dependent upon the mechanical artist or day-labourer, for a subsistence, as the latter are to them, for any judgmatical laws they may enact, for regulating the multitude of individuals under their care.

The political system may be compared to the movement of a watch, the legislative power the main spring; should they enact such laws as are oppressive; or, on the other hand, omit those that would be useful to community; if enacted it would cause such a contrast in nature, as would disorder the whole system.

Though, I doubt not but the political abilities of our legislature are adequate to that of any other body of men in the known world; yet experimental knowledge, acquired by industry and attention to business, is very often wanted to plan useful laws.

It matters not from what fountain useful knowledge arise, whether from a yeoman, churchman, or a court politician; they ought for conscience sake, to be taken notice of, encouraged and enacted according to their merit, as much as if they rose from the first minister of state; and as I think it a duty incumbent upon every individual, to communicate to the public, any useful thoughts that  
may

may arise, I flatter myself, I stand excused for drawing up and publishing the following schemes; and though they may not all meet with a general approbation, yet I trust, they will be approved of by the unprejudiced, sensible part of mankind.

A hint to the wise is sufficient; therefore it is enough to say, that the following schemes are only meant as outlines, or hints to be improved upon. It would swell this work beyond the bounds intended, was I to enlarge upon the merits of every scheme, or lay down every necessary clause, binding to an enacted law; this I leave to the correcting pens of those who are judges in such matters, and doubt not but they will improve upon the hints, and clothe them out to the best advantage; it will also be a meritorious act, and reflect honour upon every voice and pen that assists in bringing them to maturity for the public utility; and likewise merit the thanks of the author, who has spared no pains in giving them birth, though he ex-



pects no other advantage therefrom, than what may flow to every individual, by wholesome and constitutional laws being enacted.

NATURE

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# NATURE DISPLAY'D.

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## CHAP. I.

*A few Hints offered for the Perusal of the  
Legislature, and Freeholders in general.*

GENTLEMEN FREEHOLDERS,

THE schemes in the following sheets are humbly offered for your perusal, as the first principles of their efficacy, if put in execution; the legislature is the executive body to enact laws, but you, as freeholders, are the electors of that body; therefore, should your choice fall upon unworthy men, deficient in abilities, and, in other respects, unfit for the important feat they are to fill, the fault is your's, as you must run into such errors with your eyes open; because, every gentleman, qualified to sit in the House of Commons,

Commons, ought to be a man of eminence, whom the eyes of the world are upon; common fame generally points out his worth and abilities; therefore, such a one cannot, or at least ought not, to be a stranger to his neighbouring freeholders, whom he is to represent; and if you chuse a stranger, who acts not up to your wish and expectations, you are inexcusable.

It is natural for masters or employers, through all stages in life, to be well acquainted with the talents or abilities of those whom they employ, whether they are qualified or not for the trust and confidence reposed in them.

Then certainly you, as freeholders, who have the chusing of the legislature, a power superior to all others, ought to be very circumspect whom you admit into that high office, as the happiness or misery of such a multitude of people depends upon the laws they are to enact, therefore, their abilities, experience,



experience, and past conduct, ought to be strictly enquired into.

He that is trusted with the affairs of the nation, ought to be every thing that is great and good; he should have an honest heart, sound judgment, a noble spirit, and be a lover of his king and country, neither should he be a stranger to his own country, as is too often the case with gentlemen who travel abroad; who, being asked about the constitution or commerce thereof, can scarcely give a rational answer.

If a gentleman has his country's good at heart, and would wish to serve it from laudable and generous principles, he should travel through it, at least three or four years, and be very particular in his remarks and observations, in order to gain experience to enable him to plan constitutional laws.

Add to this, he should have the patience of Job, to hear all debates; the wisdom of Solomon, to judge of them; the resolution  
of

of St. Paul, to plead in their behalf; and dare to be honest, in the worst of times, to his king and country.

Let me, therefore, advise the constituents to consider well the abilities of those who represent them; not to be led away or biassed in their opinions, by pomp, show, bribery, or fine words. It is mean, and below the noble spirit of man to be led by the nose like a bear.

Scorn to take a bribe; let all the world see, that you, as free Englishmen, are endowed with a more generous and open soul, than to sell your freedom, and debase your understanding, even for a dinner or a treat: be not like Esau, who sold his birth-right for a mess of pottage.

What man of spirit or generosity would lay under an obligation to a gentleman for a paltry treat? and he that takes a bribe is a villain to his country.

There are few men who are qualified to give a vote at an election, who are not also  
able

able to treat themselves; and consider, that a thing of the sort is scarce felt when it is divided among a great many; but, being added, and paid for by one, is too heavy a burden for him to bear, though a gentleman.

Let it be also understood by every one, that he who buys a man will sell him; nay, he has a right so to do; for what he buys, is his own, both by law and equity.

If you GIVE him your vote and interest, you then lay HIM under an obligation; he would then serve you from a fellow feeling; it would be the greatest of sins, that of ingratitude, to deceive you; he would make your interest his own, and give his voice to enact every useful law for your interest.

But how, in the name of wonder, can you expect it from a gentleman, who has spent, perhaps, from one, to twenty thousand pounds, for a seat; the immense expence and trouble he is at, thwarts and



sours his temper; and, perhaps, out of revenge, and even contrary to his own judgment, he will give a casting voice against what might be of public use if enacted: I have known things of the sort.

In short, a man who has spent a great part of his fortune to gain a seat, will take long strides to retrieve it; and, in his own mind, stands self-excused for any unconstitutional steps he may take for so doing.

Self-interest is a prevailing argument, and may often whisper things to quiet a man's conscience, which he thinks himself not accountable for to the world.

There are two sorts of men, who, though not proper for a seat in the house, yet generally strive to get in it; one for self-interest, and the other for ostentatious pride.

The former spends, or rather wears his money well; for, by procuring a seat, he at the same time, has an eye upon some advantageous place; therefore all his pretended zeal is self-interest.

The

The latter bustles and stricks hard for a feat, and talks of what great feats he can perform, if you chuse him your representative; perhaps all his pretended zeal is pride; it has become a great thing to be a parliament man, and he will be that great man, cost what it will; he will not be outdone by any one; he has money enough, and sure that is sufficient to make any man great, let his other accomplishments be what they will.

But do you think so, my experienced readers? no, certainly: you know better; you are sensible that greatness originates from true manly wisdom; and this is acquired only by dint of industry, and close application to business and study.

Though a man with a large fortune may be born with natural mother wit, yet it takes a great deal to make him what we may call, a clever, sensible, great man.

His large estate, in some degree, is a bar

to those acquirements, as he rests secure in his independent fortune.

What little time there is to spare, in his youth, from the gay pleasures of a crouded world, is little enough for the first rudiments of education; when he arrives at manhood, he is immediately sent abroad to finish it, by travels into foreign countries, in which he seldom learns any thing that is of real service to himself, as a parliament man; though, at his return, he is immediately ushered into the house, without his constituents having any real knowledge of his experimental abilities; indeed, experience he cannot have particularly of his own country, where it is most wanted.

I have no party views, but wish well to all men; and though such, as above, may be very worthy, so far as their knowledge leads, yet the odds are greatly against them; for, suppose a man's natural parts be as great as his fortune, reason tells us, that it is experience which begets wisdom, and that

is



is not acquired without great industry, and application to business: the more troubles and hardships a man wades through in the journey of life, the more valuable is his experience.

It is the sharp thorn of necessity that spurs on the mind, and puts ingenuity to the rack; and, as it were, forces out those seeds of invention, which might lie hid in one, who glides smoothly and securely through an uninterrupted course of life, which is the effect of an independent fortune.

It requires little ingenuity for a gentleman to spend a fortune; any fool can do that; but he is a clever fellow that can make one, out of little or nothing to begin with.

The man who is proper to be at the head of affairs in a mercantile country, is he, who, by the dint of ingenuity and industry, has made his own fortune; who has ransacked every corner of the kingdom for materials to build it upon; and whose business

ness has thrown him into different companies, where various conversations may be heard, which open the ideas, and ripen the understanding.

Man, in his natural state, is a very unpolished, rude, uncouth creature; the soul is implanted in him for noble and wise ends; but it is confined from spreading, sprouting, or growing up to maturity, as the seed in dry barren land, and makes little progress to improvement, till cultivated by art.

Necessity begets industry; industry ingenuity; and ingenuity begets experience and wealth; but, as before observed, a man born with a fortune, is, in some degree, exempted from these valuables; as he has the chief spring to action, namely, money, provided to his hands.

At the first institution of parliaments, the members were paid a certain sum, or modus, per day, by the boroughs or counties they represented, for doing their constituents'

ents' business. Pickering, in Yorkshire, was formerly a borough town, and sent two members to parliament, but lost their charter, because they could not afford to pay them each a noble per day; a sum allowed by charter, as a consideration for the members transacting their business.

This shews a strange alteration between times in the purity of the primitive age, and those in which we now live.

In the former, members were paid for doing the public's business, which had some meaning in it; but now they pay severely for being admitted servants to the public, which would puzzle a conjurer to know the meaning of.

It astonishes me greatly, to think how it is possible for such a body as that of the legislature to overlook so many useful laws, as might be enacted for public utility; that some one or other of them should not find them out, or should stumble over everything that is valuable: but it verifies the old saying,



saying,—what is every one's business, is no one's.

I hope every one who reads the schemes contained in the following sheets, will give all the assistance, in their power, towards procuring all, or so many of them enacted, as reason points out to be useful; and I flatter myself, they will be really so, more particularly, as I am strengthened in my opinion my worthy gentlemen of consequence and precision, who have read them in manuscript, and much approved thereof; and advised me to print them, for public perusal, that every one might lend their voice, where reason pointed for the best.

It is not to be expected that the following schemes, in their present dress, stand correct, or are a true plan of what they should be, were they enacted into laws; no, they are only meant as hints or outlines, to put the legislature in mind, that, if they think them worth their notice, they may make such alterations or deductions, as, in  
their

wiser judgement they may think proper.

It is the height of my ambition ~~that~~ they take notice of my hints, and pick and cull the gold from the dross; for, suppose a few, out of many individuals, be bettered by them, it will be a matter of high payment and gratification to one who has spared no pains or expence to be useful to the public.

## CHAP. II.

*Natural Causes produce Natural Effects.*

THE high price that provisions are risen to, is become the general complaint of the populace; many seem to be discontented, and murmur both against the state and providence.

But would they consider the natural cause thereof, instead of this discontentment that seems to appear among them, they would thank providence for the happy effects of what they call dearness of provisions; to an unthinking reader, this may seem a paradox, and, were I to stop here, he might suspect me very wrong indeed; but every one has own ideas of things; and mine are, that provisions are  
not



not dear, but it is money that is cheap; that in fact provisions are as plentiful now as they ever were; nay, more so, even than they were a thousand years ago, when wheat was one penny a peck, or beef one farthing a pound; this must appear clear to any one that considers the nature of things, as natural causes produce natural effects.

Did I say that we might thank providence for the rise of provisions? certainly; so we may; if we desire the commerce of the kingdom to flourish; that is, if we desire what is called, and what really are, bodily riches, such as gold, silver, diamonds, or rich stones, lace, or fine cloaths, to adorn the external parts of the body, which indeed are of utility in this case.

Some may call this pride, and think such gaudy baubles not worth contending for, or taking any pains about; but I am quite of another way of thinking; I believe them to be very useful, as a spur to in-

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dust, and also pride to be the most noble, valuable passion, that belongs to the human species.

It is true, gold, and all such glittering articles are (as nourishment to the body) of no use; therefore, were we no better than hogs, they would be thrown away upon us; but those that despise them most, and decorate the body least, are the smallest degree from the brute creation; everything we search after, more than bodily nourishment, are the evident marks which prove man to be a rational being, and the most noble of all creatures: man's pursuit after such gaieties as these, shews that he has more lofty calls or ideas than mere instinct of nature, which prompts the brute creation to satisfy hunger, or multiply his species, but no farther. The busy mind very often searches after things she knows not of, 'till an idea opens, and then a treasure appears, which unfolds the understanding, and leads us on, step by step,  
to

to search after wisdom, by contemplating the wonderful cause thereof; these open ideas are delights to a philosophical head; that an uncultivated one is a stranger to.

It is such aspiring faculties as these that distinguished man from the brute creation; idea, opens after idea, 'till they fill the head with fancies which prompt men to search after riches, in order to decorate the outward body. This may be called pride; so let it be; the name signifies nothing, but the passion is noble; and, were I a clergyman, I should preach as much for it, as many do against it.

It is this noble passion which employs, and gives bread, life, and vigour, to many denominations of people; it unites kingdom to kingdom, people to people, and brings all the world acquainted by traffic; it conveys the necessaries of life from country to country, where wanted, and brings home wealth.



It is the main-spring to learning, and every thing that is great, good, and noble, and makes a man ashamed of doing an ill thing; if he has children, he is to instruct them in learning and morality; he enlarges their minds step by step, till they arrive at manhood; he then sends them abroad to search after riches, in climates unknown here; they still gain knowledge, by seeing more wonders of their creator.

They exchange articles, made by our ingenuity, for bullion, diamonds, and other precious stones, with people void of pride, consequently of improved ingenuity also.

The extent of their knowledge is to gather them out of the bowels of the earth, after which they are brought home in abundance, filling the kingdom with bullion, which being coined into money, makes it plentiful; therefore gives the balance

lance of power in it's favour, by means of our own produce.

These are natural consequences, which unthinking men call dearness of provisions, insomuch as almost to fear a famine, when in fact, it is no other than plenty and cheapness of money, that makes the alteration between the times now, and those a thousand years past; in which, a pound of beef, was a farthing; a peck of wheat, a penny, and a man's day labour a penny also; consequently it was equal, whether a labourer took a penny, or a peck of wheat, for his day's work; and now it is near equal, whether he take eighteen-pence, or a peck of wheat for his day's work.— Every other article bears the same proportion. There has been the same gradual rise in provisions, as there has been a fall in the interest of money; as one goes up, the other comes down; but within the last century, the progress has been quicker, chiefly

chiefly owing to our success in the late wars.

About forty years ago, I sold wheat for three shillings and six-pence a bushel, and, at the same time, paid no more than eight pounds a year for my head farmer's servant; since that I sold wheat at seven shillings a bushel, and gave my head man fourteen pounds a year. In the same neighbourhood land could have been bought, not long ago, that would pay double the interest for money it does now.

In short, for all the aforesaid reasons, it may be no more wonder a thousand years hence, for wheat to be a guinea a peck, and other things in proportion, than it is now at the price it bears; and what still makes it more reasonable to think so, is, that money, being a durable article, wastes little; therefore, all the bullion that is found and brought home, is still adding to the bulk; whereas, provisions are perishable.

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I am not without a fellow feeling for the poor; but I am clear, that they never lived better than they do in these days; the poor may be said to be truly so in every period of time; and the all-wise Being saw it necessary it should be so, or he could as easily have given all men aspiring talents alike, as he made them.

Trade, like man, and man like the wheels of a watch, are all depending upon each other; they go round in a regular system; and, were it possible for an equal share to be given to each man this day, there would be the same disproportion in a short space of time; the disposition of the mind varies as much as the face.—Some will debase the human frame, both of body and mind, with intoxicating liquors, and wallow in their dirt and rags, little better than hogs in the mire.

Others, though they have not that passion for drink, are given to sloth and idle-

ness; and, for want of that noblest of all passions, namely, pride, will sit contented in rags and dirt, and live like the brute creation, upon what nature or chance hath provided for them; without stirring to look for more 'till necessity drives them to it; then, indeed, they are obliged to work for those who are endued with a more rational, active, and aspiring spirit.

Thus the former mean, low dispositions, are punished for their indiscretion, and made subservient and useful to those who aspire nearest to their creator.

The latter sort are rewarded with a double pleasure, because they have it in their power to relieve and be useful to their fellow-creatures, and, at the same time, to enrich themselves by their labour.

A contemplative mind will immediately, by these hints, see the necessity there is for men to be endued with different degrees of understanding, or turns of temper,  
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in order to govern and keep up a regular system of things.

Trade by nature is a leveller; it formerly was carried on by barter, or exchanging one commodity for another; money was then little known, but as men's understanding grew riper, by diving more and more into the works of nature, ingenuity found out a different and easier method of dealing or carrying on trade, and extending it to a greater distance also, which was, by coining of money, and making a few ounces of metal an equivalent for corn or any other heavy, bulky articles.

As gold and silver were then scarce, and little known, the first expedient fell upon stamping lead, and making it pass current, as money; after this, a very bad sort of brass or copper; from that, they got to an indifferent sort of silver; and, from silver to gold, always aspiring to the scarcest and most difficult metal to come



at, which made it the harder to counterfeit.

As enterprising geniuses have improved learning and navigation, mercantile adventurers have sprung up innumerable, who have ransacked deserts, found out islands or new countries, and brought home plenty of the dazzling ore and other gaieties, which has given money the balance of power over provisions, the produce of our own soil.

This is the real ground-work of the matter, and not any real scarceness of provisions; I am confident, that, by the ingenuity of man, in improving and tilling the earth, that is made also to produce, at least, fourth more than it did formerly.

I may be answered, (perhaps for want of better argument) that more is destroyed by the luxury of the present times; but this is much question; for, though I acknowledge the world much more refined in living, yet I do not think that the same number of people

people destroy a greater quantity of provisions; for if the victuals be richer in quality, a smaller bulk will answer the end; as it is the quality and not the quantity, that satisfies nature: but, as I have expatiated upon this subject in my New System of Husbandry, I shall drop it here, and only just observe, that it is very immaterial, whether we eat the flour, and the hogs the bran, or the hogs the flour, and we the bran; for, which ever eats the bran, must take in a greater bulk to satisfy nature: and should the hogs eat the finest meat, it would encrease their bulk in proportion: and, as we eat the hogs, it nearly comes to the same thing at last, if nothing be lost or thrown away; and, I believe, this is seldom the case; for, however gay and extravagant a man may be in his living, yet he loves to keep careful servants; neither is it a family that keeps the genteel house, that spends the most victuals in it; I know, from experience, that there are many hoggish country farmers,

farmers, who live in a dirty, slovenly manner, that destroy more victuals in their houses, than many who cut a figure in a much genteeler manner.

Others will tell you, perhaps, that the rise of provisions may be owing to the cause of keeping so many horses, on account of post-chaises; but this too is only imaginary, as, I believe, the increase of post-chaises have not encreased the number of horses; neither are there so many wanted, as more people can be conveyed from place to place, in a post-chaise, with two horses, than on horseback, as formerly, and, by change of horses, with much more expedition: therefore, it is plain, that trade is carried on with a much less number of horses than before post-chaises came into fashion; indeed they are sooner wore out.

In short, if we take a thorough view of the circulating system, and minutely consider the whole, we shall find no great matter of useless animals kept in the kingdom,  
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to destroy provisions, except dogs, and these are provided against, should my scheme with respect to them take place.

As to horses, though, in themselves, not food for mankind, yet they are a useful animal to till the ground, and raise food for them; and as for oxen, cows, sheep, hogs, poultry, &c. &c. they are raised and fed for provisions; consequently, no charge of extravagance can lie against them.

If we sum up the whole of what has been said, it must appear to every rational reader, that it is not provisions that are dear, but the richness of individuals, and plenty of money, that makes the alteration in the times.

Since this is the case, every rational reader must acknowledge, that the plausible plan will be to augment cultivation, in order to encrease the raising provisions, so that we may have plenty within ourselves: in such case we cannot be hurt,  
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let the price be what it will; the nature of trade will do all the rest; it will make the individuals rich, and as capable of paying two shillings for a peck of wheat, and two shillings for a man's day's labour, as it was formerly to pay two pence for each; since gold is nearly as plenty now as brass or copper was then.

The improvement in agriculture is grown to so great a pitch, that most of the lands in England, which are private property, are improved almost to the height they are capable of; and the next step should be to enlarge the domains, and add plenty of land to the industry and ingenuity of the husbandman, which would certainly have the desired effect, were the legislature to make one general act for inclosing all the commons, forests, and waste lands in England, Wales, and Scotland; this, without a doubt, would make provisions more plenty, and also be a means of keeping the people from emigration, as it would af-

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ford more farms, more labour, and room for improvement; the reason of which I shall give in the next chapter.

Some alledge too, that the height of provisions are owing to the landlords raising the rent of lands; this is also erroneous, as the lands are not raised, even near to the proportion of every other article: indeed, it is my opinion, that there is near one half of the kingdom that has not been raised at all within these twenty years; as I know a great many gentlemen of considerable estates, who continue their farms at the old rents, though the tenants have not leases; besides many others that are in lease.

However, I do not see such tenants much richer than their neighbours; nay, in fact they are poorer; I have a right to know this, perhaps, better than most in the kingdom.

This may seem presumption in me, perhaps; however, my reasons are well  
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grounded, having experimental knowledge thereof; for, before I published the New System of Husbandry, either curiosity, pleasure, or interest, or, perhaps, a mixture of all, induced me to take a view of every corner of his Majesty's dominions in England, Ireland, and Scotland; scarce a village has escaped a visit, either by myself or my riders, of which I always kept the most intelligent sensible men I could meet with, to mix into all companies, and make their remarks or observations; and, it appears from every journal, and conversation with such indulged tenants, that the lenity they met with in having their land so cheap, was a hindrance to improvement.

Their vulgar answers, in general, are, that it is such as I, who made books that opened their landlords' eyes, made them farmers, know the value of crops, and made them raise their rents; that, in short, they would not be book farmers, or improve their land for any one's whim;

they did, they would have their rents raised like farmer Such-a-one, whose landlord had raised him; that it was only for gentlemen farmers to try projects, in sowing turnips, clover, fensfoine, &c. (if in a neighbourhood where such things were not known) that they could scarce pay their rent as it was; therefore, if they improved their land it would be raised upon them; consequently, they must be broke. Such weak arguments, or contradictions in nature, I have heard from many farmers; and, I doubt not, but other authors, who have wrote upon husbandry, have met with the like replies.

I know a gentleman in Yorkshire, of a large estate, who is called a good landlord, because he does not raise the rents of tenants. I know many of his tenants well, and do affirm, that they are the poorest set of farmers of any in the neighbourhood wherein they live; though they have their land almost for nothing, yet they can scarce live.

Though they have no leafes, yet they are scarcely ever turned out; but the son succeeds the father from generation to generation; and, notwithstanding, I have heard some of them so ungenerous and mean, as to answer, when I have asked them, why they did not improve their land better, &c. that they durst not, for fear of having their rents raised, or being turned out, as neighbour Such-a-one was; for though their present landlord was a good one, who knew what his successor might be, since they had no lease, or any security, but at the will of the landlord? By the bye, I believe the last part of the argument is the main bar that keeps the farmers from being rich, and the land from being improved; as I verily believe, did the landlord double the rents, provided he gave leafes, he and his tenants would be much better off, as the rent of land is a mere trifle, in comparison to the management of it.

CHAP.



## CHAP. III.

*The Author's Opinion on Emigration.*

**M**ANY of my brother scribblers complain, that emigration proceeds from the landlords raising rents; but I am far from thinking that to be the case; I rather imagine it proceeds from the richness of individuals; abundance of trade; pride; learning; industry of the brain; ingenuity and curiosity; which is so prevalent among all ranks of people, in the times we now live.

Learning first opened the door to riches, which excited the passion of pride; and this, having settled itself in the soul, stimulates

lates the mind to find out every possible method to feed that noble passion; I call it so, because it is a ray to our *locked-up* ideas: open one only, and many more will shew themselves.

We imagine that great riches are to be got abroad; and curiosity is not wanting to prompt us on to the acquisition.

However, this is not to be considered as a misfortune, but quite the reverse; as pride, with all its attendants, is a most valuable ingredient to unfold the ideas, and teach men wisdom; the more a man has, the nearer he arrives to divinity.

Emigration may be compared to a flock of sheep: if one leaps over the fence, and gives notice that he likes the pasture, the rest immediately follow. Through the channel of the news-papers, we are told of the great treasures that are to be got abroad; this sets the people's heads agadding, so that they who have the least curiosity in them cannot

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rest till they go to try their fortunes, as they call it.

This is the fuel that feeds the flame of emigration; which is confirmed both by the light of reason and experience.

Indeed, at the first beginning of emigration, I believe many husbandmen were almost forced to go, because farms were so scarce (not dear) in England, that they could not be met with at any price; and, I do not doubt, but were five hundred thousand farmers to emigrate, there would still be families enough for all the farms in England, if no step be taken to lower the size of them, or inclose waste land.

The high price, which the products of the earth have of late years been raised to, has made the farmers the richest body of people in England; and, as their calling is healthful, I may also add, that they are the most fruitful. I have been very minute in my remarks, when upon my travels, and

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I am pretty clear, that at least three-fourths of all the farmers in the kingdom could each stock two farms, as large as what they at present occupy; and also, that the said three-fourths (if joined together by marriage) could manage the said farms, could they be met with; so that if we consider the case as it really stands, we should not wonder at emigration; for God's sake let us not deviate from reason, or lay the blame where it is not blame-worthy.

Every farmer, now-a-days, brings up his children scholars, and the news-paper creeps into most families; so that they are as well acquainted (by theory) with what is going on abroad as the first minister of state.

It was thought a wonder formerly for a man to travel from Scotland to London, but now it is thought nothing of; a voyage to the West-Indies is now performed with as little ceremony or concern, as one would be to Ireland a century ago.

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The inlets of nature being opened, the ideas are clear; things appear plausible at first sight, which to a locked-up, uncultivated mind, is thought impossible to attain.

The last century has met with great success in improving natural talents.

MAN, by nature, has an aspiring soul; open but the first leaf in the book of nature, and the ideas will, for the future, unfold themselves.

Various thoughts arise in different heads: as our occupations differ in life, the inlets of nature being opened, the ideas are clear; things appear plausible at first sight.

Almost every neighbourhood affords some men of curiosity and enterprising genius, who go abroad and make their fortunes, and return with splendor; the riches they bring, are the corroborating circumstances that give credit to the many surprising tales they tell; and as men, I say, are by nature aspiring, they are sufficient

to rouse them towards emigration, if they have any curiosity in them.

Then, how can we wonder at emigration, when we consider, that man is only obeying the dictates of nature; is it not natural for him to search after wisdom? certainly; he must, if he be endowed with the spirit of God.

This, to a rational meditating soul, is a sort of a spiritual food, on which it feeds; which, on contemplation, gives it a relish for higher treasures, which it can never attain in this world.

The road to acquire wisdom, and arrive as near as possible to perfection, lies through the valley of learning, and travels; the former opens the ideas, and through the latter we suck in wisdom by experience; merchandize is acquired by both, from which proceeds riches that tickle the fancy of pride, and stir her up to search after gaieties to decorate the body; which are mostly brought from distant countries, the search whereof



whereof has opened the door to emigration.

Every kingdom has its time for flourishing; Jerusalem, Rome, and Troy, had each their day, and flourished above all others in their time; but when improvement had got to the height in these countries, and the inhabitants were innumerable, each inflamed the other with aspiring thoughts, to search after countries yet unknown; being found, they emigrated to them. England had her share among the rest; she got some of the inhabitants of Troy, and has been growing up to maturity ever since the destruction of that city. As her inhabitants multiplied, their ideas opened; ingenuity ripened; and aspiring thoughts of pride spurred them on to search after treasures, to please the fancy, in adorning the body, &c. Improvements in navigation opened a field of treasures in the mines of Peru and Mexico; as also discoveries opened upon us in America; and

as we grow rich and populous, we likewise grow proud and ambitious, by aspiring to people the said continent, and add it to our dominions. Thus the foundation was laid for emigration, from England to America, which is as natural a consequence as it was for other rich populous countries to emigrate to her. Every state flourishes but for a time. The smaller an island is, the sooner it comes to maturity; but as we have the presumption, and likewise success, to people so great a part of the continent, in so short a time, I am firmly of opinion, that the seat of the empire will in time be there; and should such a thing happen, that the King of England was to settle, and take the parliament to America, and fix a lieutenancy in England, the protestant interest would then be truly the greatest in the known world; our King might then bid defiance to all others in the universe from disturbing his peace; and, according to the appearance of things,  
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when we consider the ripeness of the age, the richness of individuals, the number of the people, and the spirit of emigration, such a period cannot be far off. Were the fulness of time come, which indeed cannot be 'till the continent is well peopled, perhaps it might be the happiest day the protestant interest ever saw.

My readers may think this a wild random thought, and a thing not likely to happen; however that may be, I am of opinion, such a scheme would be the most sure and eligible one that could be fixed upon, to enlarge and secure the protestant interest, as also the present royal line, from all pretenders whatever.

Would it not be much safer to fix the throne there, than to let the Americans form a republic of their own? I apprehend a scheme could easily be brought about, to unite them more firmly to the mother country, and tie such a knot of friendship,



friendship, as would defy all invaders or pretenders to break.

There has often been a talk of building a palace for the King in London, which indeed is wanted; but the treasury being poor, and so much in debt, and taxes already so high, money cannot be spared for that purpose. Now, suppose a proclamation was issued out in America for building a palace in Philadelphia for the King to live in, which he need not do, except he chose it, and when he pleased: but instead of going himself, suppose he was to send his second son to reside there as high regent, to transact all business, and sign all acts that might pass relating to the continent. A thing of this sort is absolutely necessary, to give the people a lively satisfaction, and to be a guard over them, and keep them in subjection.

I am clear, from the nature of things, that this would please much, make them submit to every constitutional act that might

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might be brought on the carpet between them and the mother country; it would conciliate their affections, and keep them to obedience; it would make them join force to force, and bid defiance to all pretenders or invaders; it would remove every suspicion of jealousy relating to governors; and put an end to that inflaming, unstable, and discontented spirit of opposition, which always prevails between the people and a second-hand governor.

Was a proclamation issued to build a palace for the above purpose, and permit the Americans to raise money for it in their own way, I make no doubt but that they would, with great cheerfulness, quickly raise a fund sufficient to build one of the most magnificent houses in the universe.

If we consider both sides of the question, we may see the many good effects such a scheme would be attended with; but not one bad or doubtful one; except, that a doubt may arise from the heir apparent to  
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the crown's living there; as it might inure him to the climate, and unite him to the people; insomuch, that when he became King, he might rather chuse to live there than in England: when King, however, this would lay in his own breast; and if he chose to live there, he might send the next heir to the crown to reside in England, as high regent.

This may seem to be of ill consequence to England, to a narrow-minded, selfish person, whose ideas reach not beyond the present times, or whose understanding is confined within the boundaries of his own estate; however, if we consider the immense difference between the continent and England, the immense number of people the former will hold to what the latter does, the great treasure they would bring to the state, and strength to the protestant line; consequently add peace, and give the people pleasure and security in their possessions; I say, if we but consider all these  
pleasing



pleasing circumstances, we should be in raptures of joy, to think what good effects such a period and scheme would bring forth for the good of posterity.

This may seem to some, not likely to happen; to others, at too great a distance to bear a thought; and to many, indifferent: as my sojourn here cannot be long, together with other family considerations, I may be classed among the latter; however my ideas have led me to this subject thirty years ago; and I always considered, that the seat of the empire would be, at some time, placed in the continent; but never expected such large strides would be taken towards it in any time; but the thing is now glaring, and really requires some consideration of better heads, and in more power than mine; all that such little insignificant creature as I can do, are only to form pleasing ideas of what we would do if we could; if a man's mind is his kingdom, as the phrase is, mine is fixed in this

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point; and all the power I have, or desire, is, to communicate it to the public; but though my power is small, I am certain my good wishes are as great as any one's, towards my King and Country, which I doubt not but Providence will protect and direct for the best.

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*The Reader will please to take Notice, that this was first published at the beginning of the American War, which if put in force at that time, America might yet have been our own.*

CHAP

CHAP. IV.

*Shewing the great advantage that would accrue to the Public, was a General Act made for inclosing all Commons, Forests, or Waste Lands.*

**O**F all the schemes that have been hitherto set on foot, for lowering the price of provisions, I apprehend none looks so plausible, for that purpose, as a general act for inclosing commons and all waste lands, which would certainly be of great utility to the public.

I remember in the year 1772, provisions were very high, and the public were agreeably amused for a while, with a scheme set



on foot by subscriptions in Bristol and London, and other places, which was to reduce the price of provisions, relieve the poor, &c. but though the design was a public spirited and laudable undertaking, yet a little reflection must convince every rational experienced person, that it could not answer the end, so as to be of great utility.

It was very unlikely that a few individuals, though rich, could cause a change among such a multitude of people as England contains; this, reason might dictate, and experience quickly proved it; for it soon died away, and came to nothing, without any sensible good effect to the public; perhaps a few poor in the neighbourhood where the thing happened, might gain a trifle for a time, but it was a mere trifle indeed, in comparison to the whole.

Yet, little as it is, when a fund drops, as it naturally must, (for all the public charities

rities in England could not keep it up) it leaves the poor in as needy a condition as ever; nay, perhaps worse; for it may have diverted them from applying so close to industry as usual; and which they must do, though against their wills, upon the stoppage of any such public charities, which seldom hold long, when dependant upon the voluntary contributions of the donors.

If we would wish a public good, we should aim at a general undertaking; many hands make light work, is an old proverb; raise an universal emulation among the people, allure them to improvements, by voluntary acts in themselves, which promise each individual profit, and consequently, a public plenty.

This is most likely to be effected by two schemes; first, by enacting such laws, as may make it the interest of each to apply himself to industry.

Secondly, by striking out proper plans for improvement; which, if plausible, will  
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of course be followed, with rapidity, whether in a mercantile way, to gather wealth from the Indies to decorate the external parts, or to our own fields, to raise food for the needy populace; and since the ingenious enterprising spirit of the times has brought home so much riches, as to give the balance of power in favour of the former, it is now become absolutely necessary to bend the minds of the public to the latter, 'till every corner of the kingdom is so well tilled, as to admit of no more improvement; then it will be time enough to emigrate into a foreign country, to improve that also; but as, perhaps, one-fourth of this little island is yet a barren waste, it will be some time before improvement can be at the greatest height.

It would, doubtless, be a great satisfaction to the public, as also a guide for the legislature to go by, were they truly informed, how much common or waste land remains unimproved, which may easily be attained,



attained, by the methods laid down in a table annexed to this work; put that plan in practice, and it will give a thorough idea of the state of the kingdom in all the most important points necessary to be acquainted with.

Till then we can have no certainty how much of the kingdom lies waste, in commons, &c. It is judged by many, that, at least, one-fourth lies useless; which, perhaps, is a moderate computation; if this be the case, was it improved, it would add to the kingdom one-fourth more riches, provisions, and also, strength to guard against an enemy; as a farm house would be quickly built to accommodate each proper quantity of land, consequently the whole would be inhabited with a number of people adequate to the tillage or improvement of the same.

Here we see, at one view, the great advantage that would accrue to the public; first, it would be a means of keeping the people

people from emigrating to the wilds of America, as they would then have liberty to cultivate the wastes in their own country; and it is well known, that the riches and strength of an island or kingdom, depends upon the number of its inhabitants; they also add treasure to the public funds, as a duty is paid for almost every necessary of life, whether meat, drink, or apparel; therefore I need not say that a man, his wife, and eight children, add ten treasures to the public funds, ten portions of strength to defend the kingdom, and ten hands to till the ground; which will bring in the end, ten times as much to the market as a single man; consequently, they are of ten times the utility to the public; and yet, many farmers sons are withheld from marrying, through the scarcity of farms to settle upon, which would be in a great measure removed, was a general act to take place for inclosing, and another for limiting the size of farms.

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Let weak heads argue to the contrary, if they will, but these are facts that cannot be controverted. I have many a time heard wrong heads argue against inclosing commons or waste lands, the foundation of whose arguments are as weak as their understandings; however, though weak, they may sometimes do hurt, by throwing cold water upon useful schemes.

How often do we hear and see scriblers and talkative men exclaim against inclosing commons; that it starves the poor, depopulates the country, &c. &c. whereas, take the thing to pieces and examine it, point by point, and it will be found quite the reverse; for commons absolutely keep the people poor, and are an inlet to roguery and idleness.

It is an undeniable fact, that those people who live in villages, near, and depending upon, commons, are the poorest in England; and, indeed the thing speaks for itself; because every labourer and servant,



that can flock to such places, and gain settlements, take a common-right house, which intitles them to keep stock thereon: after this, perhaps, they raise a cow, and a few sheep, on which is the dependance for a wife and children to live upon. Not being half supplied with work, (as little is to be got in such places) their chief dependance is, the milk of a half-starved cow, and the produce of a few ragged, half-starved sheep, which are generally taken off once in every two or three years by the rot; this brings the owners either to the parish, or to beg or steal, and at last, perhaps, to the gallows; for most of the horse, cow, and sheep stealers in the kingdom, are bred in such places as are near commons.

These are the general consequences which attend people adjoining commons; if the land they consist of be naturally good, it is so much over stocked, that it is pitiful to see how much the cattle are starved, and prevented from coming to their natural growth. If

If the land be heathy and barren, the few stock it keeps, are poor, small, dwarfy, and of very little consequence, either to their owners, or to the public, by adding to the funds of provisions.

Though the above is literally true, was it so but in a small degree, the effects thereof would not be so sensibly felt by the public; but dreadful it is, when we consider, that no less than one-fourth part of the kingdom lies locked up from the public, in this barren neglected state. It is ill policy, nay, it is insolence and folly to the highest degree, not to take away this bar to improvement, and, by a general act, make it lawful for all commons and wastes to be inclosed; because, of consequence, improvement and plenty of provisions would soon follow.

What can a foreign traveller say, upon seeing so much waste grounds as we have in England; he must naturally conclude, that there is something defective, either in our

laws, or spirit of improvement; or that our historical maps, &c. are erroneous impositions upon the public, by describing the kingdom much larger and better peopled than it really is, or else we could not spare so much land to lie barren, consequently unpeopled; and yet the people are emigrating, to improve a new world.

It would be true policy, to take away every bar, and give every possible encouragement to improve our own kingdom. First, then, should the hive be too small to contain the swarm, let them, like the industrious bee, cast, or turn out, to enrich her common-wealth elsewhere.

Of all the evils before us, we ought to choose the least; and I would be glad to know, what ill consequences could arise from such a general act, should it take place?

Perhaps a parcel of weak, ignorant farmers, who love to see a quantity of dwarfy, half-starved cattle, may exclaim against inclosing;



closing; but they are only hurt in idea, by thinking, that they could not live without commons; however, let such look into the state of the parishes that have none, and they will find there much richer and happier people, perhaps, than themselves; therefore, little regard should be paid to such imaginary evils, and short-sighted men; that are not worthy a thought, in comparison of the many good consequences that would arise from such a public act taking place.

Again: repeated experience tells us, that a general inclosure must be a general good; from the many private acts that are procured every sessions of parliament for that purpose; which are no sooner obtained, but the land is inclosed, improved, built upon, and inhabited; sure this is a lesson that any one may run and read; but though so many private acts are daily procuring, it is only half doing the business; it is slow in its motion, and is a very great clog upon the wheel of improvement, as the trouble and expence it costs to procure

procure an act of parliament, would go a great way towards improving the land; whereas, a general act would avoid this, by doing all at once.

Should such waste lands not be immediately all improved, from the immense quantity there is, yet no ill consequences could arise therefrom, as they cannot grow the worse for lying till the industrious hand reaches them, which, in the nature of things, could not be far off, if we may judge by a little what much means; for now-a-days an act is no sooner procured, but the common is improved, and perhaps, built upon.

CHAP.

## CHAP. V.

To the Right Hon. WILLIAM PITT, Esq.

HONOURED SIR,

SOME time ago, I had the honour to address you on the subject of raising money, and at the same time I inclosed a scheme for a dog-tax: I also hinted, that I had two or three more schemes in contemplation, which would be of great utility, but did not think of making them public, till I had the pleasure of hearing from you. As some time has since elapsed without that satisfaction, and as I have a work ready for press, I was advised by some Gentlemen of eminence and precision to publish them: but, as it will be some time before it is finished, I thought it adviseable



adviseable to send you a copy of that part, as soon as printed, that you may be guided by your own reason.

I am aware that it is an unpleasant undertaking to be a promoter of any sort of tax, it being impossible to hit on any but what will give umbrage to some degrees of people; however, it may be proper to observe the old addage, that "of all evils appearing before us, to choose the least."

There are several particulars which a financier ought to bear in mind, *viz.* to levy such taxes as would chiefly fall on luxury, least affect trade, be proportionably paid by all degrees of people, collected with the least expence, not liable to be evaded by artful men, and which would raise large sums of money, small taxes being unworthy of notice, as they would meet with as many objections as those of more consequence.

I flatter myself that the taxes pointed out in the subsequent pages would answer many good purposes, and, collectively, they would  
raise

## DISPLAY'D.

73

raise immense sums of money, perhaps more than would be wanted. If so, it might be adviseable to lower those on more useful and necessary articles.

You will please to observe, that what is said in the following sheets are only meant as hints, or outlines: I leave the executive part to the correcting pen of those who are more versed in subjects of this nature. I am,

SIR,

*Your dutiful and most humble servant,*

C. VARLO,

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## CHAP. VI

*On a Marriage-Tax.*

**W**HAT may be thought of this tax, I know not; but all I have hitherto founded on the subject think it would meet with a general approbation, and would raise immense sums of money, which would be paid with chearfulness, as it would happen in one of the most jovial periods of life, and would be beneath the dignity of a Bridegroom to hesitate a moment in paying a tax for his Bride.

The said tax should be proportioned as follows, *viz.* Every couple, who are asked at church, to pay to the Clergyman who marries them (along with the wedding-fee) five shillings as the King's tax.

Every



31 Every couple married with licence, ten shillings.

10 Every couple married with special licence, ten pounds.

20 Every couple that goes to Scotland, or out of the kingdom to be married, twenty pounds, to be recoverable as soon as they return.

And, upon every marriage-settlement, ten *per cent.* yearly, payable and recoverable on the estate, from the time of marriage till the death of the party on whom settled.

The Clergyman who performs the marriage may demand to see the settlement, if any, and enter the amount of the income, where it lies, &c. in his book; and, should it be at any distance, to give immediate notice to the Clergyman in whose parish it is situate, that he may report the same to the Collector.

Land-tax Collectors through the kingdom should call on every Clergyman in their rounds, to inspect their books, and receive what money they have of the King's in their hands; and, in order to make the officers vi-

gilant, they should be paid sixpence in the pound for their trouble.

I verily believe this tax would raise not less than a million a-year.

It certainly cannot be called an oppressive tax, neither can it be thought a tax on luxury, though luxurious loving and balmy sweets would generally attend the promoting thereof; indeed, I think we may justly call it a tax on one of the periodical smiles of life.

CHAP.

## CHAP. VII.

*A Scheme for a Tax on Clocks and Watches.*

**T**HE subsequent hints are humbly offered for the perusal of the Legislature, not doubting but they will merit their approbation, being calculated to raise money on luxury, rather than on trade, or the industrious housekeeper, and will bring in great sums, particularly now, in the gaiety of the present times, individuals being rich, money plentiful, and the kingdom populous.

It is a prevailing opinion, that the kingdom of England, Scotland, and Wales, contains ten millions of people, and the common computation is five to each family; this makes two millions of families. Suppose every second (exclusive of Noblemen's) have one clock  
in



in it, and pay for the same five shillings a-year. This will raise - - - £ 250,000

Suppose all Noblemen's families pay twenty shillings a-year for each clock and gold watch. This would raise at least - - - £ 100,000

If ten millions of people be in the kingdom, and suppose every third person keeps a mettle or silver watch, at five shillings a-year each. This would raise - - - £ 750,000

In all £ 1,100,000

Though there is little doubt but one million one hundred thousand pounds would be raised, yet, to make the collection more sure, seven shillings and sixpence might be laid on all gold watches in general, and two shillings and sixpence on every wooden clock, in addition to the above sum.

I propose Noblemen to pay more than the Commonalty, because larger the family the greater

greater the consumption, every article of which pays tax; therefore, were they to pay no more for the clocks and watches, it would not be in proportion; besides, the difference made in these articles would be a sort of salvo to the common people; it would appear as if the Nobility paid for their titles, though, in fact, such a tax would not be felt by them equal to a *per cent.* on other taxes.

It is true, there are many Private Gentlemen's families as large as Noblemen's; but then it would be difficult to draw a line of distinction between them: whereas, if all titles above that of an Esquire were charged twenty shillings for their clocks and gold watches, this would chalk out a line beyond equivocation.

This tax would likewise fall indiscriminately on those who eat the bread of the land, from the master to the servant; also on ships as well as houses; on boarders, lodgers, and foreigners; on officers in the navy and army: in short, all who are able to buy a watch are scarce  
without

without one, consequently are able to pay so small a tax as half a crown in half a year; if not, they could as well be without.

Officers who collect the land-tax, &c. to collect this tax half-yearly.

All heads of families to give in the number of clocks and watches, and to be accountable for all in their houses; and it should be lawful to charge their servants and dependants each with the tax of their own watch: this is easily to be done, as they are always hung to view.

The Collector to give a stamp receipt, the size of a watch-paper, that might be put in the watch, on which the date should be entered when the tax was paid, and, if sold, should clear it for a year—choose in whose hands it should fall at the next collection.

All clock and watch-makers to pay for only one clock and watch each, as for family use.



## CHAP. VIII.

*Directions for keeping Horses dry and clean  
without Litter, as in America.*

**T**HIS may seem strange to an English reader; however, it is very common in America for horses to stand and lie upon stages made of boards, without litter. Indeed at the first glance it may seem an uncouth, hard-hearted method; but a little philosophy will shew the utility to any rational thinking man. The chief objection that can be made against it, is the hardness of the bed; but a hard, smooth, even bed is much easier than a hard lumpy one, as must be the case when on the pavement, if not well littered; besides, nature never intended cattle should have beds; if we leave them in the fields from their births to their deaths, they

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would

would never take cold, or be so subject to disorders, while kept in their accustomed elements: it is the change of different situations that perverts nature and brings on diseases.

In some stables they perhaps are kept littered up to their bellies, day and night; this heats their legs and causes the fluids to circulate down-wards, at other times the litter is thrown under the manger, and the creature stands from morning till night on a cold wet pavement, and being sometimes accustomed to litter, they will not lie down till it is thrown under them. It is also well known that nothing will sooner give a horse grease than long standing; a good lying one seldom has this disorder.

By this valuable new method a horse always stands on a clean, even, dry boarded floor, he knows no change, neither does he look for any other bed; he will lie when nature requires it, he has not the cold wet pavement to lie on for ten or twelve hours together,

together, and then litter'd to heat his legs. Whereas this is all avoided by the stage, for on it he is always kept clean and dry, and in one temperature.

At my first arrival in Philadelphia, I lived the next door to a large livery stable, so that I had an opportunity to observe all their manœuvres. No litter was ever made use of, the horses stood on boarded stages, and I never saw cattle look cleaner or brighter, one was scarce ever seen with a wet dirty hip. In short, reason and experience for several years together, both in America, and since I arrived in Europe, has so thoroughly convinced me of the utility of the scheme, that were I to have straw given for nothing, I would prefer a boarded stage in my own stable; but, in the case of travelling, we must submit to the customs of the country in which we live.



## CHAP. IX.

*Directions how to make the Stage.*

**T**HE Stage must only extend twelve inches further back than where the horse's hind-feet stand, when he is eating at the rack, by which the dung, when it drops, will in general fall off the stage; but should any drop by chance on the edge of the boards, it is soon swept off.

The joists on which the boards are nail'd, must be three inches thick, and four deep, and be laid on the pavement within a foot of each other; the boards must be an inch thick, and plained on the upper side, but not close jointed, leaving them rather open to let the water through as it falls, without spreading over the stage, by which it is soon dry. It is best to part the stables into stalls, to prevent the

the horses from turning round to dirty the stages, where they ought not.

Thus a stage may be made at a trifling expence, and may be laid over an earthen floor if neccssary, with a small drain to carry off the water.

CHAP.

## CHAP. X.

*On raising Tobacco.*

**T**HIS is a profitable crop, easily managed, and, in the climate and lands of England, may be brought to as great perfection as in North America.

It is true there is an act subsisting which prohibits sowing any great quantity in England. However, since we lost America, it is little notice taken of: before that time, it was strictly observed to be kept under in England, in order to encourage our own plantations in America.

It is amazing what an immense quantity is destroyed in England and Scotland, by smoking, chewing, and snuff, particularly among the lower class of people, for the quality have in general left off, or at least prevent their offspring from making use of it. The



The lower order of people in Ireland and Scotland, are greatly infatuated to it, they would almost as soon want a meal's meat as a chew of tobacco, and would much rather go barefoot than be without it. I am confident many in those countries that go without shoes and stockings, destroy more money in tobacco than would keep them in these articles; I call it destroy, because every penny it costs is thrown away; in short, it is a foolish, dirty, unmeaning custom, which ought to be abolished by every person of sense, having no good quality attending it; for tho' it has its perfections as a medicine in some diseases, yet they are all lost to those who make a common use of it; for, by general practice, any effect as a medicine is entirely lost.

Any one who has even a small garden, may, at a little expence or trouble, raise what would serve a family, the seed being very small: an ounce will produce more plants than will stock an acre.

Sow

Sow the seed on a cucumber-bed, about the middle of March, and when it has grown into two leaves about three inches high, prick out the plants into old cucumber-beds at six inches a-part from each other, and in about a month's time after they may be removed into rows, each plant two feet asunder, and the rows at three feet distance from each other; cut up the weeds with a hoe, and draw the mold to the stems of the plants at different periods, as you see necessity requires, to kill the weeds, as is usually done by cabbages.

Some of the outside leaves will be ripe before the rest of the crop, which may be known by the edge of the said leaves turning yellow; those must be stripped off and hung up in a barn, or under any cover, so as to keep them from rain; tie three or four leaves together by the thick end with a string drawn out of mats; they are call'd hands: hang them upon nails, or across ropes or rails to dry.

When the plants begin to bud for seeding, go among them and nip the buds off between  
your

your thumb and finger, all, except what you intend to stand for seed, this will make them strike more into leaf, and the leaves will grow longer and broader, which is the greatest perfection in tobacco.

The crop is all ripe for gathering when the ribs of leaves nearest the seed (which keep the longest green) will bend or double close together without breaking, then you may fall to work of stripping the leaves from the stalks and tie them in hands as above observed, three or four together, and hang them to dry, but take care they hang loose and open. They must also be looked amongst and turned often, or they will mould, rot, and spoil, which is often the case where great quantities are pinched for room.

In America they have tobacco houses, that is, large buildings like barns; they hang the tobacco on nails, ropes, &c. and make a fire on the middle of the floor to dry it, particularly if the weather be wet and hazy, which often happens about tobacco harvest.

When the leaves are first stripped from the

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stalks,



stalks, in the fields, lay them in rows and let them remain two or three days in the sun to weather, taking care to turn them every day, or the under side will mould, after which make them in hands for hanging to dry.

When dry, lay them in beds, four or five feet high, and the breadth the leaves takes in length, which may be twenty inches; this is to give them a sweat, but care must be taken not to let it turn to a white mould: to prevent this, the beds must be turned or made over again, beginning at the upper part of the row, and lay it on the ground, hand by hand, and thus it must be turned as often as wanted, till it becomes dry and of a brown colour, after which it must be packed very close in the hogheads for use.

There are several sorts of tobacco, some grow small or dwarfy, the plants not above three feet high; there are others that will grow to be six or seven feet high, and the largest leaves eighteen inches or two feet long. Oroonoco seed is the most proper for the English climate. When the seed is properly ripe, it will as easily thrash out as mustard seed.

## CHAP. XL.

*Upon limiting the Size of Farms.*

**I**F an act of parliament was to pass, in order to put a stop to the monopolizing of land, and to limit the largest farms to four hundred acres each, it would doubtless have a great tendency towards making improvements flourish, and plenty abound through the kingdom.

It would then be in the power of every one to make the most of his ground; no corner of it would escape his eye, and lie barren. He could improve every part, and fill it with one profitable crop or other.

It is the nature of man, in all stations of life, to be aspiring, and very often to grasp at what he is not well able to manage.

M 2

But

But in no case is the misfortune more sensibly felt, both by the party concerned, and by the public in general, than when a farmer holds too much land.

But suppose the farmer can struggle thro' and pay the rent, yet the public is still a loser, as the earth does not produce half the increase it would do, were it managed to the height of perfection.

Such laws as these, would lay the foundation for plenty; and only such that can make the people happy and honest.

May we not compare a kingdom to a family? Is it not the first care of a master to provide bread for his family? If he neglects this, can he expect that his servants will be honest and industrious?

Are not the king and the legislature the fathers of the people? Are they not impowered to enact such laws as may appear to them to be most for the public good? Are there any that ought to draw their attention, before such as would satisfy the first law of nature?



ture?—Hunger will break through stone walls.

What good has accrued from all the laws which ever have been enacted, to prevent forestalling? Do they satisfy the people's craving appetite with bread? or make it one jot cheaper? Do they add one peck of corn to the mill, or tend towards making one blade of corn more to grow?

It is inconsistent with reason they should. In short, were these laws put in force, they would have the contrary effect; because they would cramp trade, which, like water, is the best leveller.

What would London and all our great sea-ports do, were it not for the corn-factors, wholesale butchers, drovers, or dealers in cattle, &c. It is such as these that keep an equality in prices, throughout the kingdom. They buy where such commodities are plenty, and sell where they are scarce. Is it to be supposed that a farmer or grazier, who has perhaps no more than twenty quarters of corn,  
or

or three or four fat cattle to sell, and who lives a hundred miles from London, could go there to sell them? And suppose he did, must he not lay a greater price upon them, to answer such extraordinary expences? And would not this most sensibly affect the lower class of people?

The merchant's ware-house may justly be called a magazine for the poor, where they can apply for such necessaries as they stand in need of. Neither have the poor cash or means to provide long before such things are wanted.

It is the merchant's interest to lay in his commodities in the time of plenty, and to sell out in time of scarcity. Is not this a natural policy, that will keep things most upon an equality? Was not this the case with Joseph? He filled his stores in the time of plenty, and sold when they grew scarce, for he did not give his provisions away any more than our merchants do.

Most

Most of the commodities or necessities for life are perishable; therefore under a necessity of being disposed of before they spoil. Should any one be silly or indiscrete enough to keep them too long, he is punished by his own folly; but this very seldom happens.

The merchant with a capital, and warehouse proper for the occasion, is a ready market for the farmer to fly to, for the sale of his crops. Had he not such a resource, he would be deterred from sowing, which would be the first step towards a famine.

These are all consequences which must naturally happen, were the acts to prevent forestalling put in force. For every person that buys before the goods are brought to market, is in reality a forestaller, as the law now stands.

I remember reading many hints in the news-papers, relating to fat cattle being returned from the markets in London to the country unfold; and at the same time wishing for such laws as would enforce them to be fold, and not returned.

Certainly



Certainly such authors judge as superficially of those matters as the old-fashioned farmer, who, for some time past, has stuffed the papers with his silly arguments, wherein he takes upon himself to prove to the public, that it was the inclosing of commons, together with turnip husbandry, which was the cause of dearness of provisions.

In one of his letters, about Martinmas, he thanked Providence for a *miss-crop* of turnips. For, says he, as this crop has failed, farmers are obliged to bring their sheep and cattle to market; which has lowered butchers meat greatly. But, perhaps, he is one of the tribe of sleepers, which only want food one half of the year; the other, they live in a state of insensibility without it. The short-sighted reasoner could not find out what would be the consequence; that the more they killed in autumn, the fewer remained for slaughter in the spring.

When winter food falls short, (of which turnips are the best) the cattle must walk to market

market with their bones half loaded with flesh; consequently the poor must go with half a belly full.

The old-fashioned farmer's reasoning upon the inclosing of commons, is much the same; for he does not see the many thousand acres in the kingdom, which in their wild state will not keep a rabbit on an acre; whereas, if inclosed and improved, they might be made to keep four or five sheep per acre. And certainly the more live stock there is bred in the kingdom, the greater chance we have for plenty; because, in the end, they must come to the butcher, except turnips and other winter food fail. Then, indeed, the cattle may die for want, and the poor may sew up their mouths.

It is past a contradiction, that the more waste barren land there is inclosed and improved, the more stock and corn it will raise. All which tends to plenty; because every article that keeps nature alive, springs from the

earth; consequently it ought to be our first care to make her produce abundance.

But to return to the farmers, salesmen, and butchers; (these are represented as unmerciful men by authors in the news-papers, who want some laws to make them kill the cattle when brought to market, whether it be consumed or not.) I humbly conceive such laws would be very pernicious, and put a stop to the balance of trade, which, instead of going on smooth and even, would be continually upon a flux and reflux. It would be like a weigh-pole, which children ride upon, always up and down, rising and falling; because some weeks there would be twice as much cattle in the market as is necessary for the inhabitants to consume; therefore the meat would be sold very low, or thrown away, and perhaps both.

The next market-day, there might not be half the quantity of cattle as was wanted, consequently the meat would be double the price.

In



In this case the rich could buy, but the poor might starve.

Experience shews to the butchers, not only in London, but all over England, how much meat each market will take off.

Each one knows what he killed last week, which was perhaps as much, or more than he could sell; therefore he will kill no more this week lest it should lie on his hands.

Before such laws should take place, it would be necessary that the farmers should be endued with the spirit of prophecy or fore-knowledge; that he in the north might know on what day he in the south, at several hundred miles distance, would send his cattle to the market, lest they should clash with each other, and over-stock it.

In short, I am of opinion, that it is as necessary to send cattle out of the market when over-stocked, as to bring them to it when scarce; consequently, the drawing farms near London or Dublin are very useful, and

may be considered as a sort of make-weight, ready to throw into the rising scale, as it were, to keep a balance.

There is another set of people, who exclaim against farmers for withholding their cattle from the market; as if that contributed to the dearness of provisions.

But these notions, like the rest, are ill grounded. Every one that judges rightly, must know, that it is not the husbandman's interest to keep back from market his cattle, after they are once fat; for when they come to the height of perfection, all the food they eat is thrown away, and the interest of the money is sinking. It is the interest of every one in trade to make as quick a return as possible; therefore it is plain that it is the grazier's interest to send his cattle to market as soon as they are fat.

And on the other hand, the public can lose nothing by the cattle being kept away from market till they are fat; because every  
pound

pound they gain in weight, is adding to the public fund of plenty: the more pounds a bullock gains in weight whilst he stays from the market, the more bellies he will fill when he arrives there.

Upon the whole, it is bad policy to cramp trade in any branch, much more in that which concerns the cravings of nature.

The most prudent step would be, to lay a foundation for plenty, and there is no doubt but that nature will produce enough to satisfy her dependants. As to things being dear, it is a natural cause, which arises from money being more plentiful, as before hinted; and not from any real want, or decrease of provisions.

It is not improbable but that in process of time wheat may rise to five shillings a peck, by gradual steps, for the same reason as it has rose from one penny to sixteen-pence a peck; and every other commodity in proportion.

CHAP.



## CHAP. XII.

*On numbering People, &c. in England.*

**I**T would be very satisfactory both to the legislature and the public in general, could it be ascertained how many people, both Protestants and Romans, as also acres in grass, tillage, and common, and dogs, were in the kingdom; as by being acquainted in these particulars, rational and regular plans might be proceeded upon, for enacting such constitutional laws that scarce could err.

Each church-warden should also send an account how many acres of commons there were in each parish by computation, if it had not been already measured, as there is a general computation made by the parishioners of what common or waste land belongs to them.

And

And suppose it could not be ascertained this way, to the satisfaction of the legislature, the matter might easily be settled to a certainty, by ordering the parish officers to have them measured, and pay the surveyor out of the parish rates.

A Table

A Table to be put in the News-papers, as a Copy for the Parish Officers to go by, and to number every Article as set forth therein, when they go to gather the Window Money.

| The Names of each Family in the Parish of— | Number of Protestants. | Number of Romans. | Number of tilled Acres. | Number of Acres of Grass Land. | Number of Acres in all. | Number of Dogs. | Yearly Rent of each Farm. |    |
|--------------------------------------------|------------------------|-------------------|-------------------------|--------------------------------|-------------------------|-----------------|---------------------------|----|
|                                            |                        |                   |                         |                                |                         |                 | £.                        | s. |
| John Simple                                | 9                      | 3                 | 231                     | 355                            | 586                     | 3               | 253                       | 10 |
| Sir Th. Bart.                              | 15                     | 2                 | 260                     | 621                            | 881                     | 51              | 432                       | 5  |
| Francis, Esq                               | 12                     | 0                 | 25                      | 67                             | 92                      | 15              | 72                        | 2  |
| William                                    | 6                      | 0                 | 300                     | 000                            | 000                     | 2               | 2                         | 5  |
| Rev. Mr.                                   | 10                     | 0                 | 20                      | 55                             | 75                      | 5               | 32                        | 3  |
| Lord                                       | 0                      | 32                | 101                     | 232                            | 233                     | 54              | 163                       | 9  |
| Earl of                                    | 36                     | 3                 | 54                      | 225                            | 279                     | 58              | 113                       | 2  |
| John                                       | 5                      | 0                 | 5                       | 6                              | 11                      | 3               | 94                        | 5  |
|                                            |                        |                   |                         |                                |                         |                 | 7                         | 8  |
|                                            | 93                     | 40                | 696                     | 1161                           | 2177                    | 181             | 1170                      | 8  |



## CHAP. XIII.

*On India Corn, or Maize, its Perfection, and  
how to raise it.*

**M**UCH may be said in favour of this grain, to prove its utility. In fact, it is the staff of life to the common people of America, as potatoes are to those of Ireland; but tho' potatoes are a valuable root, yet India corn has much the advantage, for the following reasons: first, it is easier managed, done with less labour and less dung; secondly, if idle or dilatory people neglect to harvest it in due time, it will take no damage by frost or snow, as sometimes it is let stand on the ground all winter; thirdly, it does not require much barn-room to thrash it in, as women or children can do a great quantity in  
O a little

a little time, when sitting at the fire-side, by rubbing one ear against another, being the chief method of dividing the corn from the straw; fourthly, no time is lost in winnowing, as it has no chaff; fifthly, it is a much stronger food than potatoes, and may be converted into several sorts of dishes, and at different periods of time, as for instance: Early in the summer, it makes a good dish when eat green, being boiled or roasted in the ear, and eat it with pepper and vinegar. It also makes a better hasty-pudding or stir-about, than oatmeal, and is as good a thickener for broth or gruel of any sort. It is likewise a good substitute for beans, being a strong feed for horses, on which they work well; in short, it is a quick and sweet feed for any sort of cattle, hogs, or poultry. Its blades or leaves are also better for cattle than any sort of straw, particularly that which is stripped off when standing green in the field, and which is generally done in the middle of summer,

summer, while growing in its full vigour, and tied up in small sheaves to be preserved for winter use.

Adding to all these good qualities, the same quantity of ground will produce more refined matter than that of any other corn: it has often been known, that an acre has produced an hundred Winchester bushels, but fifty or sixty is a common crop. As all these are facts well known, the next question is, whether or no the climate or lands of England is proper for the crop? to this, I answer, they certainly are, for I have raised and brought it to as great perfection in England as in America, and have also known gentlemen who have done the like in their gardens; therefore what can be done on a small scale, may be done on a large one, if managed in the same way. By preserving in practice, things may be brought to perfection in England, which a few centuries ago were thought impossible.

In



In Queen Elizabeth's time, about 268 years ago, it was imagined garden stuff, such as cabbage, carrots, turnips, onions, potatoes, &c. would not come to perfection in England. Most of these articles were imported from the Netherlands in their days; but we now find that not only these, but even peaches and nectarines can be brought to perfection so far north as Scotland; then why not India corn succeed here as well as in North-America, about Boston, Old York, Newbury-port, Portsmouth, and so along from thence to Mary-land and Alexandria? The climate does not differ so much as to make any material change in the growth, and the lands are made of the same sort of materials, the country being variegated with sand, gravel, clay, &c. as in England.

However, it is to be observed that the same sort of India corn which grows in general to the south of Mary-land, will scarce ever come to perfection in the north of New England;  
neither

neither is it of so good a quality. I gave five shillings per bushel for India corn that was grown near Newbury-port, when I could have brought that which grew to the south of Alexandria for four shillings; therefore it is the North-country corn that I would advise to be introduced into England, because the South-country grain would not ripen, consequently would hurt the experiment, till people were acquainted with the difference of the growing quality, as both sorts go promiscuously by the same names of India corn, India wheat, or maize. However, a true judge will immediately see a material difference between the south and north-country corn; the former is a long white grain, not much unlike a hound's tooth in shape and colour, only thicker at the end; whereas the north-country corn, tho' in shape nearly like the other, is much shorter, and of a bright yellow cast; but of this there are also two sorts, viz. early and late; the early will  
come

come ripe three weeks or a month sooner than the other, consequently this is what is most proper to be introduced into England.

The difference of the grain cannot be distinguished by the eye, but must be recommended by report of its being the earlier growth.

I took from the field where it grew, what I brought to England, therefore could not be deceived. At Boston, plenty of the early sort may be had, which grows from thence north-ward.

This corn does not grow near so high as maize, or that from the south-country; its chief height is only about four feet, whereas the maize will rise from seven to eight feet high, consequently this dwarfy sort may be planted nearer together than the other.

The south-country corn must have six feet between hill and hill every way, and the north-country only four feet between hill and hill in the rows, and five feet between each row.

They



They are called hills, tho' in fact they are not so, till raised by drawing the mould up to the roots of the corn, at three different periods, viz. first, when the plant is about six or eight inches, and again about a month after, and the last time when the topsails or downey part are shot out, which is about a month.

The most proper ground for this crop is that of a warm, sandy, gravelly nature; it must be plowed and properly tilled for the purpose, after which sow the seed, four grains in a hill, at an equal distance from each other, in a circle of six inches diameter, and cover the seed with about two inches of mould; provide rods with four and five feet marks on them, and as you go on setting the corn, lay the hills out four feet distance from each other in the rows, and five feet between the rows, the five feet space will give room to plow between them to kill the weeds. Till the ground and make it fit for a crop of turnips,

nips, which may be sown after the last earthing up the hills.

The space between the hills in the rows where the plough cannot come, must be hand-hoed.

As the hills are at such a great distance from each other, it is a good method to mix a shovel-full of rotten dung or ashes in every hill; in such a case a little manure will go far, and it immediately takes place to feed the crop.

The best time to set the corn is from the middle of March to the middle of April. The crop is fit to reap when the corn is hard in the ear, or the leaves or blades turn yellowish; it is reaped with sickles as wheat.

Those who have barn-room sufficient may thrash it on hurdles, but the most common method in America is, to take an ear in each hand and rub the corn out one against the other; this is common, and may be done by women or children.

Birds

Birds of all sorts are fond of the corn, therefore great care must be taken that they do not destroy the crop as it comes up: this I was not aware of at first sowing, in consequence of which, I did not guard against it, therefore I lost my first crop, for they plucked up every grain as it sprung, to get at the seed; this I did not find out till the middle of May, indeed I was much surpris'd that the corn did not appear, but could not account for it till I watched early in the morning, and then found the evil. I immediately planted another crop in the same hills, but, to prevent the like, I prepared the seed agreeable to the following receipt.

P

CHAP.



## CHAP. XIV.

*A Pickle to prevent Birds from destroying*

*Conn.*

**T**AKE of old urine, three quarts, one quart of bullocks galls, one quart of train oil, one ounce of copperas finely bruised, mix all together, let it stand till the copperas is melted, stirring it often; steep the seed therein one hour, after which drain the liquor from it, and then take an equal quantity of soot and lime, and mix this with the grain, till it is candied over in the nature of a comfit, with as thick a coat as you can possibly get to stick. Proportion your liquor to the quantity of seed you have to sow, and what spares reserve for future use, as it improves by age.

This

This is also a good pickle for English wheat, to prevent the vermin from destroying it. I have known mice scratch to the grain, and leave it there without eating.

CHAP. 2.

THE following is a list of the names of the persons who have been mentioned in the foregoing chapters, and who are now living. The names are given in the order in which they are mentioned in the text. The names are given in the order in which they are mentioned in the text. The names are given in the order in which they are mentioned in the text.

## CHAP. XV.

*The Author's Tour through America.*

**B**USINESS and curiosity, though at a late period of life, brought me over to the continent of America. May 26th, 1784, I left London, and landed in Philadelphia, 23d July following.

Having a claim by charter, from King Charles I. to a province therein, called New Albion, but corruptly at present known by the name of East and West Jerseys, being 120 miles square.

My first tour was through that province which lies to the north-east from Philadelphia, across the river Delaware, which parts Philadelphia from this province of New Albion.

Most



Most of the land towards the south-east side of the province, from Philadelphia to Cape May, remains yet underwood; the soil is poor, light and sandy; the inhabitants thinly strewed, and not over rich.

The north-west side is as rich and populous as most parts of America, or England, being stocked with many good towns, viz. Burlington, the oldest city in this country, Trenton, Prince-town, Brunswick, Elizabeth-town, Amboy, and Newark, with many others of less note.

The country is chiefly level, the land a sandy loam, and, if well managed, would produce any sort of crops suitable to the climate; in this country are many good dairies, that produce tolerable good cheese and butter, which are chiefly vended at Philadelphia market.

Cyder is plenty, every house being well supplied with orchards; in short, their fields are mostly stocked with apple trees, particularly in the hedge rows. Their

Their tillage crops chiefly consist of India corn, rye, some barley, but not much wheat or oats; all except India corn, give but a small produce, owing to bad tillage.

Where they sow clover or turnips, they seem to flourish amain; but this is only done by a curious person here and there.

The price of land is scarce to be ascertained with precision, because circumstances differ so much; very little through all the continent are let by yearly rents, it being generally sold and paid for in different sales, which sometimes takes many years to clear off.

Land well cleared from wood, well situated, and with buildings on it, will sell dearer than in Ireland, considering the difference in quality and climate, which both are far inferior to Ireland or England. I saw about 40 acres near Burlington sold for above £. 700, which they called very cheap. Any wood land distant from water carriage or towns, may be bought for two or three dollars

lars an acre; but I would much rather reclaim mountains or bogs in Ireland, Scotland, or England, than undertake the clearing of such lands; and when they are cleared, they seldom bring above three or four crops before they are worn out, being of so weak a nature that some of them is too dear of a gift. The labour to clear wood land is very great; the method is to cut the tree down about three feet from the ground, and then set the tops on fire; others will nick the tree round, so as to stop vegetation, and there let it stand till it dies and rots.

The earth is dug or turned over by a hoc, and India corn set four or five grains in a clump, at five or six feet asunder; or tobacco plants set about three feet asunder; thus the crops are repeated year after year, till the ground is tired, and will bring no more; by this time the small roots of trees are rotten, so as to permit a plough to scratch between the trunks, in which they sow such sort of corn



corn as fancy leads them; but as it is badly ploughed, and worn out by the former crops of India corn, these crops are scarce worth reaping: when it is quite rendered useless for tillage crops, they let it lie eight or ten years, till time and nature bring it to a wild natural grass or weeds, and, to supply its place, they clear more land from wood. This is the case mostly all over America; so that when land is clear from the incumbrance of the wood, it is left in a worn-out, poor state, unfit for any thing.

Chief part of the work is done by the blacks, who are an idle, treacherous set of people, and they are not much mended by the Irish poor emigrants, of whom there is great plenty bought by the farmers; however they seldom stay to work out their purchase-money, but run away; there is not a news-paper but what is full of advertisements, offering rewards for apprehending them.

My

My next tour was through Staten-Island, Long-Island, and along the continent, above six hundred miles to the northward, and back again another way through the inland country.

Through all this great space of continent, the crops and management are much the same as above described.

Staten-Island is a light sandy soil; its produce is mostly India-corn and rye, with which and fowls they help to supply New-York market.

Long-Island is a much better soil, being more of a loamy sand and level, particularly towards New-York, 'till you pass Jamaica plains; but from Oister Bay, eastward, for a hundred miles, the land is hilly, rocky, and light sand, chiefly proper for young small cattle; the tillage crops are chiefly India corn, rye, barley, oats and potatoes; wheat, they grow none, as it is always spoiled by a mildew; they tell you, that formerly they

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used

used to have good wheat, but since the commencement of the war, they can get none; for this malady, many of the people are superstitious enough to believe that it was brought into the country by the English army. However, it is easily accounted for; but as it is of little consequence to my Irish readers, having touched on mildew in other parts of my work, shall drop it here.

Rhode-Island is in general, a thin gravelly light soil, and only produces indifferent crops, except near Newport, where it is enriched by that town's dung. India corn and rye are the chief crops raised here; the others are raised but in a small degree.

Newport is a large populous sea-port town, and drives on a brisk trade in fisheries and to the West Indies, but of late years, Providence, a large sea-port town, about thirty miles to the north, seems to rival it much, by taking away its trade.

From



From New-York to Boston, is 261 miles; a very uneven rocky country; very little smooth land to be seen for meadow or tillage; the chief crops are India corn and rye; wheat they seldom attempt to sow, as it is subject to mildew; oats, barley, peas, and beans, they grow some, but very sparingly; there is a white kidney bean which they raise chiefly between the rows of India corn, of which they make great use, both as garden stuff when green, and when dry, in the place of split or boiling pease; they boil very soft, and are a mild good garnish for salt pork or beef: whether they will boil as well when raised in England or Ireland, I know not, but I have brought over some seed, and mean to try them; American sea-men prefer them to the white pea, for sea use. Flax is grown in spots through this country, but you seldom see above half an acre in a spot, and they manage it in a very bad manner, but they generally save the seed.

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This

This being far to the north, frost and snow lie long on the ground, which puts the spring crop backward. India corn that is raised to the southward of Philadelphia will scarce ripen here or come to perfection. This country corn is a particular hardy sort, which ripens earlier by a fortnight or three weeks, and it outsells that from the south, ten-pence or a shilling a bushel. I gave four shillings a bushel for Virginia, and five shillings for what was grown in the neighbourhood of Boston: it is the latter sort I propose to try in Ireland; if it answers, it will be a valuable crop for this country. From New-York Island, after you leave King's-Bridge, 'till you come to Boston, a space of about two hundred and sixty miles, is a very disagreeable uncouth country, either to travel through, or live in, being so very hilly, uneven, rocky and stony, insomuch, that you seldom see a field or piece of land above two or three acres, lying together, that is possible either to till or mow, except two  
or

or three miles about New-Haven, Hertford, and Fairfield. In short, the land in general is only fit for rearing stock. Their crops are small and light, except India corn, being what all this country chiefly depended on for tillage, or to live on, and the sea-port towns for trade.

Boston is a good large town, and before the West India islands were shut against American bottoms, carried on a great raff trade thither, and to England and Ireland: their method was to build ships, load them with lumber; which ships and cargoes were generally sold in some port belonging to the king of England, and the produce sent back from England, chiefly hardware, broad-cloths, and stamped linens, &c. from Ireland linens, and from the West India islands rum and sugar; but at present the case is much altered, as the ship-building trade is quite knocked up; insomuch, that ships on the stocks, perhaps half finished, remain unregarded and unfinished,



ed, 'till they look black with age, or in other words, are rotten. And this is the case with all the sea-port towns from Boston northward, where they depend on the lumber and ship-building trade, for the space of two hundred miles or more.

And in order to be revenged on the English, they are hurting themselves more, by shutting up their ports against English bottoms. While I was in this country, many ships looked into Portsmouth, Newbury Port, Salem, &c. &c. with English and Irish goods, but none would be suffered to land; and as English bottoms are not allowed to take any provisions to Nova Scotia, nor American bottoms to go there, the poor inhabitants are greatly distressed for want of subsistence, as their own soil is so barren, as not to produce half sufficient for their own consumption.

I was in all the sea-ports for the space of a thousand miles, to try what I could lay out a little money in to send to Ireland, and I could

could find nothing to answer worth while, except bark for tanning, oak plank, and sassafras root; as to the latter, I knew a ship load would overstock the market, therefore deemed that of little consequence, and as to bark for tanning, and what oak plank was wanted, I considered that if a trade was opened between America and Ireland for these two articles, particularly for the first, it might be an advantage for both; and as I had an opportunity of being introduced to most of the principal merchants, I encouraged, or rather advised to send these two articles, particularly oak bark for tanning, *viz.* where they could not get pot-ash or flax-seed sufficient for ballast of a ship, to put in the bottom as much oak plank as would ballast her, and then fill her up with bark.

It happened to be too late in the season for getting bark, before they received this advice, so that only two parcels of bark, besides some that I brought, came, and none of this came properly

properly prepared, which should be rasped and ground, or cut in small pieces like the English bark; so that it did not come to so good a market as I expected, as it only sold from 4 l. 12 s. 6 d. to 5 l. a ton; whereas the English bark gave at the same time 6 l. 15 s. a ton; though I am pretty sure that the bark is as good when properly prepared; as they never peel any in America but the best from the trunk of the tree; whereas the English peel from every small bough, which is far from having the strength as that on the trunk.

Again, the difference in price was in part owing to the Irish tanners being strangers to the quality of American bark. Under these predicaments, the difference in price between the English and American bark, is not to be wondered at.

I have advised many of my friends in America, of the bounty that the Honourable Dublin Society propose giving, and also how to prepare the bark; so that I flatter

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ter myself much will be for the future imported,

As I visited every sea-port, I have an opportunity to know which is the cheapest and best to procure bark and plank from.

At Boston two and an half inch plank sold at 10l. a thousand feet; at Portsmouth 9l. at Old York 10l. at Salem 11l. at New Haven 9l. and at Haveril, sixteen miles up the river from Newbury Port, at 7l. a thousand feet, superficial measure; which was the price I gave for mine, ready money, laid down at Newbury Port; but before the stagnation of trade, the same plank sold for 12l. a thousand.

I gave about 22s. a ton for my oak bark, laid down at the water side; it may be got for the same money at most of these places I have named; and perhaps if rasped, it might be procured at about 25s. a ton.

The tanners in America make use of hemlock bark for tanning sole leather with in general, within these late years; they find

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it

it to answer by much better than oak, as they tell you that it is of a hotter nature, makes the leather harder, drier, and not soak or soften the leather, so as to take water half so much as when tanned with oak bark, and it tans full as quick. The shoe-makers also like it the best, particularly for making ladies silk or stuff shoes, as it does not dirty or soil so much, but dresses neat and clean.

I took a great deal of pains to come at the truth of knowing which was best; and I am thoroughly convinced, that hemlock is much better than oak for sole leather.

I met with one sensible intelligent tanner, who served his time to the business, and had followed the trade forty years; in the first part of his time, he used oak bark, as hemlock had not then been tried; and he lived in a place where oak was plenty, and the hemlock tree scarce; oak bark sold for three dollars a cord, and hemlock for six dollars a cord, yet he always used hemlock for his sole leather these thirty years past; but they never use it

for

for npper leather, as they say it makes it too harsh and dry.

The leather tanned with hemlock, is a sandy red colour. The hemlock tree grows large, with a strait trunk, sometimes to the diameter of three or four feet, but mostly about two feet; it is something like the poplar tree, and is generally cut into boards, but is a soft bad wood, and not lasting.

If some of this bark was imported, and made trial of, I am of opinion it would answer well; for if it was not better than oak, all the tanners in America would not use it, for it is now become general.

The Honourable Dublin Society would do well to encourage it, at least for a trial; for I assure the Honourable Board, that what I have said of it is really fact; and if it be found better than oak, why not give a bounty for the best article? in some sea-ports it is cheaper than oak, and in others dearer, according to which of the woods are most plentiful. At Portsmouth, Old York, Newbury Port, and

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Boston,



Boston, they bear about the same price, whether the barks be sold for fire or tanning.

I have read some historians, who have described the wonders of this country, that foxes, hares, and several other animals, turn white in winter, owing to the extreme cold, and the snow lying long on the ground; but such reports are fabulous; for there is no difference between the animals of this country, and the other parts of North America, England, or Ireland, of the same species.

I have also heard and read, that the bite of a rattle-snake, (reptiles which are very plenty in the interior parts of this country) cannot be cured; and that it is death for any one to be within the hearing of the rattle when it makes a noise. But these reports are also fabulous; for I have known several men that have been bit in the legs, and cured by a quick application of oil and plantain leaf. Indeed if the teeth happen to touch a vein or artery, it is very dangerous.

Laft

Last summer a gentleman was shooting in the woods, and he was bit by a rattle-snake in the leg; he immediately shot at it, and blew its head off, but the teeth had touched one of the veins, and he died within fifteen minutes in a great agony. However this is a case that seldom happens, for I have heard of ten being cured for one that died.

In my ride along a wood, I saw three or four children belonging to one Mr. Hide, postmaster, between Boston and Hertford, drawing a rattle-snake home, with a piece of bark about its neck; when they got it home, they gave it a stroke on the head, and it immediately died, for a little thing kills them. I must own the animal to me was rather terrifying, but use makes those people think nothing of them.

The inland country from Boston to Albany, is very rough, hilly, and barren, and but thinly inhabited; and so is it from Albany to New York. The town of Albany is large, and drives on a great lumber trade down to the

the sea with small craft. The country of Vermont, which last sessions of assembly was made into a province, is a very barren, mountainous, rough country, and thinly inhabited. Their tillage crops are chiefly India corn and oats, not much wheat, and less barley is sown. Indeed it is a very disagreeable country either to travel through or live in. It is here the famous General Eathen Allen lives, that was a prisoner so long in England the last war, and who headed the Vermont party, called the Green Mountain Boys. This gentleman's history is well known to most people, being an odd character. I spent a month with him in one house at New York; I found him to be a plain rough man, as is generally represented, but a good-natured man, and one of as strong natural parts as most I have met with: he told many a laughable tale that happened him when a prisoner in England; when gentlemen went to see him, sometimes he would feign a sullen madness, and alter his humours so often, that people did not know what to make of him, He



He has wrote a book, which he calls his bible; I saw it, but had not time to read it; but two or three of my acquaintances, gentlemen of congress, read it, and said it was a sensible well-wrote thing, but it contradicts the scripture and all religion, and rests entirely on the real nature of things; he was brought up to the Church of England: he believes strongly in a Creator, but denies that there was any need of a Saviour. Under so great and powerful a God, who made and still keeps the world in order; he says that God was too great and good a finisher of his works, to leave any thing for man to mend: alluding to the Jewish priests circumcision, and cutting off the fore-skin; he calls all such-like stuff, priest-craft.

Indeed I had many arguments with him about the scripture, &c. but notwithstanding all his oddities, he is called as good a humane man, as any in the country where he lives.

I shall now take my leave of the north, and proceed to Philadelphia, and from thence to Virginia.

The

The best market in America is that of Philadelphia; from about Midsummer to January, it is exceeding well stocked with all sorts of provisions, garden-stuff and fruits. Water-melons come in by waggon loads.

The worst meat they have is veal, of which I seldom saw any, either fat or white; they seldom bleed their calves; every sort of provision is much dearer than in Ireland, or even England. House-rent is very high indeed, and so are taxes; few news-papers, but advertisements give notice of estates to be sold, to pay taxes; however, house-rent has lately got a fall. At the close of the war, people flocked in from all nations, thinking it the finest country in the world, and that living and money would be got without trouble; however, they found it all a delusion; those that had a little cash soon spent it, as they could not board decently for less than 35s. a week; and those who took goods over, thinking to make money of them, were worse off, as they could not sell them for half

half the first cost. They drive on in Philadelphia, an immense trade by auction; I have seen hard-ware sold for one-third what it cost in Sheffield or Birmingham; I have seen superfine broad-cloth sold for 7s. a yard, and Irish linen for less than half its first cost.

However, all this tends towards peopling America, for the passage to England is very high; not less than from thirty to thirty-five guineas; therefore, when the passengers have little money, the goods brought is spent, these petty merchants cannot get back, consequently are obliged to apply themselves to some business or other, they get married, settled and inured to the place; this is the case with many to my knowledge, who have wished to get back, but could not for want of cash.

The country from Philadelphia, southward, is much more unhealthy than to the north-



northward of that city, being very subject to agues and fevers, which carry many off. In the fall of the year, people look like walking ghosts, if I may use the common expression to convey my meaning, but indeed I never saw any ghosts. The land from Philadelphia to Wilmington, about 27 miles, is a strong loamy clay, and would bring good wheat, if properly managed; their best crops are wheat and India corn. Near Wilmington are the most and best flour-mills in America; they are supplied with wheat, chiefly from the eastern shore, being the best corn country in America, and of a large extent; the land is chiefly level, and of a loamy sand, consequently easy tilled. In this country they grow some turnips and clover, which prepares their land for a wheat crop.

There is a great deal of white oak timber in this country, but it was chiefly killed by a hard frost in 1781, which succeeded a wet season,

son, and where the ground was level, it stagnated the water about the roots of the trees, 'till it wounded them, insomuch, that one cannot see a tree in a hundred, that the top is not dying, and the trunk going hollow, so that oak must in a few years be a scarce article in this country; but what is very extraordinary, the pines were not affected by the same disaster, though intermixed with the oak, but I suppose they were preserved by the turpentine being proof against water.

Baltimore is a large populous town, the capital of Maryland, and improves the most in buildings of any town in America; it is computed that 1500 houses were built in the year 1783, and the two following years there was not less than 500 in hands building, when I was there in September, 1785, and mostly good brick houses.

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From

From Baltimore to Annapolis, is 30 miles; all wood land, till you come within three or four miles of Annapolis. The land is very light and sandy. Annapolis is not very populous, though it stands on a good deal of ground. The inhabitants are as genteel a set of people as most in America.

The chief crops here, are India corn and tobacco, for which they are famous, and continue thus to the extent of the country, and indeed mostly all over Virginia. It is true they grow every sort of grain in spots; but India corn and tobacco are the support of the country, (till you come to the southward of Charles Town in South Carolina, where they grow much rice and indigo.

The planters in Virginia, are reputed the richest set of people in America; but then they generally estimate their richness by the number of blacks they keep: however this  
is



is not a true way, for it is well known that many gentlemen keep so many, that they can scarce raise produce to maintain them, and I am very clear, that this is the worst evil America labours under.

The state of Pennsylvania is mostly governed by Quakers; the most shrewd, regular set of people in the country: they saw into the evil of keeping such a set of idle slaves, which were of little use, but to stock them with a swarm of helpless children, and big-bellied women, which in time would eat them out of house and home; consequently in order to get quit of them, they preached up a doctrine, making it a matter of conscience not to keep a slave; but in fact it was a matter of frugal state policy, to get quit of them. This I am told was really the case by some of their own principal brethren: and indeed several gentlemen, both in Maryland, Virginia, and the

the state of New York, have told me that they would be very glad to give all their slaves liberty to go away, if they could get quit of them so, but they are obliged to maintain them and pay a tax of twenty shillings a head, being according to their law.

When I was last at New-York, the assembly was framing an act to give them their liberty, for the ease of the free citizens, being petitioned by a large body of people to pass a law to set them at liberty.

One Edward Plowden, Esq; member of the assembly for Maryland, farms his own estate, being about fifteen hundred acres, as good land as most in the country; he keeps about thirty negroes, men, women and children; and though he always lives in the country on his own estate, at as little expense as possible, yet he told me he had enough to do to make all ends meet; that the negroes eat up his produce,

duce, though he generally makes about thirty hogheads of tobacco yearly, besides raising great quantities of India corn and other crops; but these were all destroyed in his own family; he had never any thing to sell but tobacco. As there is something singular in the case of this family, I beg to dwell a little on this subject.

This very gentleman is one of the offspring of Sir Edward Plowden, Earl of Albion, Lord Chief Governor, Prince Palatine, and Proprietor of New Albion, (now corruptly called East and West Jerseys,) which is 120 miles square.

This province was discovered and settled with five hundred men, by the said Sir Edward Plowden, for which, King Charles I. in the tenth year of his reign, granted him a charter, which is now enrolled in the city of Dublin, where Sir Edward Plowden chose to have



have it registered, being a Peer of Ireland: however, it was very unlucky for the family, as this immense estate is likely to be lost by it, as the Earl of Albion gave this province of New Albion to his second son. Edward Plowden accordingly, with his lady and two children, went over as governor, to enjoy his property; but they had not been long there, before the Indians came down on them, and killed the governor, Lord Albion, his lady and family, except the two sons, and they being so young that they retained nothing but the name; the copy of the charter the governor took over, with other records, was burned by the Indians; consequently the province lay vacant without a governor or owner, for many years, as the next heirs to the estate could not find where the original charter was enrolled, not suspecting it to be in Ireland.

Thus

Thus it lay till King Charles II. came to the crown, and then, tyrant-like, secretly, without consent of parliament, made another grant to his brother the Duke of York; from which grant most of the inhabitants hold the lands to this day, tho' they all know that their titles cannot be good while the first charter is subsisting: it is a proverb in that country, that the lawyers at New-York and Philadelphia have fed upon the bad titles of the Jerseys, as few people of eminence but knew that there was another charter subsisting somewhere, as many local grants from it are registered both in Burlington and Philadelphia; as also pamphlets wrote in early days, setting forth every particular of this province, which are preserved in the libraries of Burlington and Philadelphia. It is likewise fully set forth in Smith's History of New Jersey.

In 1772, an accident discovered to us, that the real charter was registered in Dublin. A just copy in Latin was procured under the hand of Mr. Perry, which was translated into

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English

English, printed, and distributed among the inhabitants of New Albion, which has opened their eyes so much, that no one doubts the justness of the claim: However, as it is held under another grant, tho' false, it will be a doubtful case to recover, as it must be tried in the same province, where both judge and jurymen would be self-interested; but a suit perhaps may commence shortly against the crown of England to recover damages, as it is supposed to be as much answerable for the misconduct of its predecessors, as a private subject of Great Britain would be to recover damages in such a case; and every one knows, that if an estate be sold twice over, the second title cannot be good, consequently must fall to the ground, and be null and void to all intents and purposes.

I having a right to one-third part of this large province, induced me to undertake such a long voyage at so late a period of life, hoping to recover it, and having room, I thought it not amiss to convey this extraordinary proceeding



ceeding of Charles II. down to posterity, in order to bear record how the true heirs, who not only spent their fortune, but blood also, to christianise this country, were robbed of it, as no king has a right to break a charter, without consent of parliament.

In my road from Anapolis to Alexandria, I travelled with a very intelligent gentleman, originally from Liverpool. He filled one of the first offices in the state of Maryland. After some conversation passing about the poor-ness of the country, the scarcity of cash, &c. he told that it was his opinion, that there was more bond and judgment debts due to the English merchants from the province of Maryland, than all the personal estate thereof was worth; and he said he had some right to judge, as most of them went through his hands.

From Anapolis to Alexandria, the country is only thinly inhabited, being woody, and the land light and sandy. Their chief crops are India corn and tobacco. The average price of India corn was about three shillings a bushel,

and wheat a dollar, or six shillings currency at Alexandria.

From Alexandria another way, down to St. Ann's and St. Mary's countries, the land is a little better, being more of a sandy loam. The country is only thinly inhabited. You pass through Malbro', Piscataway, and Port Tobago, in St. Mary's countries.

About four miles from Malbro' down to the river which divides Maryland from Virginia, the land is the best in Maryland. I went to make a demand of about 1500 acres, belonging to the Earl of Albion, which was valued at about 12l. 10s. per acre currency, which is a great price for land in so thin a settled country; but the evil here is like that in Ireland—every one grasps at more than he can manage, as it is common for a person to hold two or three thousand acres, tho' perhaps he does not occupy as many hundreds; so that in fact men of such large quantities of land are almost starving in the midst of it, for they can scarce get a living. They tell you that  
money

money is very scarce; which is in one word saying, that the country is very poor, because the produce is very scarce; for he that has any thing to sell may command a good price; consequently money is more plentiful than produce. In short, the country farmers seem to have the least desire to lay up treasure of any people I ever met with, for if they can raise as much of every thing this year as will serve to bring in the next year's crop, is all they aim at. One thing indeed may discourage them, which is, markets are thin, and at a great distance, and there are scarce any fairs in America. There are many waggons that go from twenty to sixty miles to the market of Philadelphia, New-York, and Baltimore.

I crossed the river from Maryland into Virginia, near to the renowned General Washington's, where I had the honour to spend some time, and was kindly entertained with that worthy family. As to the General, if we may judge by the countenance, he is what the world says of him, a shrewd, good-natured, plain,



plain, humane man, about fifty-five years of age, and seems to wear well, being healthful and active, straight, well made, and about six feet high.

He keeps a good table, which is always open to those of a genteel appearance. He does not use many Frenchified *congees*, or flattering useless words without meaning, which favours more of deceit than an honest heart; but on the contrary, his words seem to point at truth and reason, and to spring from the fountain of a heart, which, being good of itself, cannot be suspicious of others, till facts unriddle designs, which evidently appeared to me by a long tale that he told about Arnold's manœuvres, far-fetched schemes, and despicable designs, to give him and his army up above a month before the affair happened; and tho' he said he wondered at many things that he observed in Arnold's conduct, yet he had not the least suspicion of any treachery going on, till the thing happened, and then he could trace back and see through his intentions from the beginning;

beginning; which, from the General's behaviour to him, of which I am well apprized, seems to me to be the highest sin of ingratitude that a man could be guilty of.

The General's house is rather warm, snug, convenient, and useful, than ornamental. The size is what ought to suit a man of about two or three thousand a year in Ireland. The out-offices are good, and seem to be not long built; and he was making more offices at each wing to the front of the house, which added more to ornament than real use.

The situation is high, and commands a beautiful prospect of the river which parts Virginia from Maryland, but in other respects the situation seems to be out of the world, being chiefly surrounded by woods, and far from any great road or thoroughfare, and nine miles from Alexandria in Virginia.

The General's lady is a hearty, comely, discreet, affable woman, some few years older than himself; she was a widow when he married her. He has no children by her.

and heq

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The

The General's house is open to poor travellers as well as rich; he gives diet and lodging to all that come that way, which indeed cannot be many, without they go out of their way on purpose.

Many roads being cut in the woods, and some not fit for my carriage, I was astray for some time, and as night was drawing on, I began to be a little alarmed, tho' within about a mile from the General's house; but by good luck I met a woman with a child on her back. She told me that she came two or three miles out of her way, because she knew she could have lodgings at the General's, for he gave orders to his servants to entertain all that came; that she had lain there two or three times before, tho' she lived above two hundred miles distance. In short, the General, in one sense of the word, may be thought to be a happy man, because he has every one's good word. I have travelled and seen a great deal of the world, have conversed with all degrees of people, and have remarked that there are only two persons



persons in the world which have every one's good word, and those are—the Queen of England and General Washington, which I never heard either friend or foe speak slightly of.

This ground about the General's demesne is only indifferent, though he has a taste for improvement, and seems fond of agriculture. However, breeding running horses he excels most in, of which he disposes of many at high prices.

The nine miles from the General's house to Alexandria is chiefly through woods, till within a mile or two of the town. Alexandria stands on the banks of a large navigable river, which carries on a smart trade to the West Indies and Europe. The town is not large, but houses are building at a great rate. The chief produce exported from this town is India corn, tobacco, and wheat, the latter of which is some of the best in America. Indeed the land down from this to Virginia is strong and better for wheat than most other parts.

After all my travels through America, I saw nothing worth attention, except raising tobacco and India corn; as to the former, I know it will answer in Ireland, if properly managed; but India corn I shall be in doubts about till next September, and then I shall be able to know for a certainty how it will answer. If well, it will be of great utility, being a good poor man's crop, as its produce is great, and management easy; neither is it scarce ever hurt by bad harvests.

Travelling in America is exceedingly expensive, the inns being extravagantly high, particularly to the southward of Boston and Philadelphia. The common charge is 2s. 6d. tea, whether morning or evening; 3s. for dinner; 2s. horses hay, without litter, (they seldom use any, as the horses generally lie on boards); 3d. a quart for oats, which are not better than English tailings, being nearly as light as chaff; 1s. a night for your bed, and 6s. or 7s. a bottle for claret or port. The cheapest liquor is spirits, but it is hard to meet with them good,

as they make apple and peach spirits, of which they distil much.

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C H A P. XVI.

My Lord, My Lord,

**A**NHELOUS with surprise, almost intoxicated with joy, I now have to communicate my ideas with the rapidity equal to their pressure. Yes, my Lord, I can now furnish you with *materials for thinking* as long as you live. To explore the method by which I acquired this invaluable treasure, your Lordship must excuse me for introducing on the tapis, once more, that respectable personage myself: otherwise it would be difficult to render my future letters intelligible.

Know then, that walking on the banks of the Nile, about thirty English miles from Cairen, one evening, I was really absorbed in contemplation. One sequacious Janizary attended me, an indispensable adjunct to a stranger, who feels no particular inclination to have his brains knocked out in these truly inhospitable

U 2 regions.



regions. The beauty of the climate, its amazing fertility, the serenity of the air, the brilliancy of the heavens, views that charm the roving eye beyond description, gentle breathing perfumes that delight and even fascinate the senses; all conspired to raise a full tide of bliss in a heart overflowing with gratitude.

Just as I was turning my thoughts on the amazing vicissitude of the fate of its inhabitants; that unnatural retrogradation from the most knowing to the most ignorant and brutish of all people; wrap'd in meditation on the fleeting ideas, *totus in illis*. Just sliding into a reverie, a sudden shriek of distress roused me from the rosy couch of thought, and impelled to immediate action; observing at a small distance one man attacked by five, I flew like lightening to his rescue, my faithful Janizary, whether disgusted at my temerity, or taking it for granted that I should be cut to pieces before his arrival, advanced more slowly to my assistance than I had reason to expect. Before his arrival (as I had great advantage of the  
Egyptians

Egyptians by my knowledge of the use of the small sword) I had laid three of them dead at my feet, with no other present than a cut from a sabre on the left side of my head. Mustapha made sure of another by such a blow as manifested he was in good earnest, for indeed it left him a most dreadful spectacle.

The other fled with precipitation, and Mustapha very wisely ran after him. The last was the gentleman to whom I was indebted for a solution of continuity in the skin of my head.

You are safe, Sir, said I, in broken Arabic, turning towards him, (for my back had been close as I could place it to his breast during the engagement) and I hope you have received no injury. None, Sir, he replied, but that very sensible one, the wound in your head. A little turpentine beat up with the yolk of an egg will soon set that to right, said I, as I learned from one of you Turks. I am not a Turk, said he, A Christian then to be sure ! He smiled ; but a cloud immediately darkened his countenance ; you bleed much. Why, Sir, as the  
Irishman

Irishman said by his wife's fistula, it may be an *eye-sore* as long as I live. You are a Frenchman, I presume, addressing me in French. Deny me not the honour of attending me to my house; it is not two furlongs distant. I complied directly.

Observing him intently, I think I never saw so truly venerable and so expressive a countenance. With the pear of gratitude glistening in his eye, the smile of complacency on his lips, and a heart overflowing with the milk of humanity, he thus addressed me:

You have, Sir, at the immediate risk of your own, preserved a life of very little importance, for which action, however meritorious, very scanty thanks are due to you. But your disinterested conduct, to which I was an admiring eye-witness has inspired me with enthusiastic rapture.

All I have is yours, and tho' my property is by no means inconsiderable, were it infinitely more, I should esteem it an inconsiderable trifle as a reward of such intrinsic merit.

Pshaw,



Pshaw, said I, I have done nothing more than I ought to do.

By your *pshaw*, Sir, replied he in English, I fancy you are an Englishman. I am not ashamed of my country. I am an Englishman. Nor, Sir, will your country ever have any reason to be ashamed of you.

Now, my Lord, as you already well know what a clever fellow I am, I shall say nothing more of what passed between us till my arrival at the house of this ~~\_\_\_\_\_~~ Jew! Yes, my Lord, do not start, nor have recourse to your snuff-box. I have far greater wonders in store for you. At the house of this Jew I now am, and in all probability shall there remain as long as I live.

To draw the character of this great and good man, is far beyond my abilities.

A few feint evanescent sketches are all you must expect in the next.

## CHAP. XVII.

*A Letter to Lord M.*

My Lord,

**T**HE access I have obtained to the invaluable treasury of science before alluded to, is entirely owing to an advantage which no other traveller has hitherto availed himself of, if it were in his power. I mean that of being able to claim the honour of proving myself a free and accepted Mason. As your Lordship is a brother, I need scarcely hint the request, that my future communications may be destroyed, or at least carefully preserved from falling into any other hands.

Phtharras, shortly after our acquaintance, discovered my masonic abilities, at which he expressed the most unbounded transports.

Now, says he, we shall be able to hold a Master's Lodge; a privilege my friend and I have so ardently, tho' in vain, sighed for these many years. My brother Cnèphen will rejoice

with me. Tho' a man of singular modesty, he is, I believe, one of the best and greatest philosophers on the face of the globe.

With the strongest natural abilities, he has spared no pains or expence to acquire all the learning of the ancient Egyptians, from whom all the arts and sciences took their beginning. He has discovered many which have been long lost, and are still deemed irrecoverable by the rest of mankind. He shall speak for himself.

We spend every evening alternately at each others house. He was a priest of Osiris; but it is more than forty years since he has declined all priestly exercise. He is tenaciously attached to study, retirement, and privacy. With a competent patrimony, he resides at his elegant villa, about three furlongs from mine. He visits no person but me; yet he is revered by all the neighbourhood. This is not my case, though I have taken all possible, and perhaps too much pains to ingratiate myself into their favour.

Cnephen expressed as much joy as the Jew



meeting with a brother Mason, tho' his joy was more temperate and chastised. As every Mason, said he, must be a useful member of society, what is your profession? I told him, a Physician, at which he seemed much pleased.

Now, my Lord, your friend bids you farewell, as his future letters will contain nothing more than the substance of what passed in conversation with the two most extraordinary men in the known world. At our first assembling as a lodge, Cnephen was requested to give a lecture on the origin, nature, and progress of masonry, with the most important anecdotes relative to the society. With this he readily complied, and nearly to the best of my recollection in the following manner.

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#### C H A P. XVIII.

*Lecture on Masonry: Shewing how they were persecuted by CAMBYSIS, the Persian Monarch, when he conquered Egypt.*

THE Society of Masons was first formed in Egypt, the mother and nurse of arts and sciences, where they all originated.

This seems no more than natural, for the probability is very great that Egypt was the first land which emerged from the ocean, and is consequently the oldest country in the world. Moses, who was by no means friendly to the Egyptians, yet ingenuously acknowledges that they were the wisest people on the earth.

From the earliest ages, the ascent to which it is impossible to reach, as men discovered any art, or improved any science; (in a state of society) they felt the necessity of communicating them for their own sakes, that they might be supported and assisted. To promote their lucrative views, it was also necessary, that such communications should be confined to as few in number as possible.

It was unavoidably requisite, that every member of the society should be laid under the most solemn obligation to preserve the various deposits intrusted to him from all those who were not entitled to similar emoluments.

As architecture was of the highest consequence to mankind, with respect to utility, convenience, and magnificence, the Masons were the only persons to be applied to on this account. No other persons were capable of planning or erecting edifices adapted to usefulness or splendor.

It is remarkable, that these philosophers, in every age and every nation, distinguished themselves by the appellation which in all ages signifies a *Mason*. It is true that every fellow-craft, before he obtained the dignity of a Master-Mason, must have made great proficiency in grammar, logic, rhetoric, arithmetic, geometry, music, and astronomy.

The masons had long confined all the sciences within the limits of their own fraternity, till they admitted amongst them those travelling Greek philosophers, who visited Egypt in search of knowledge. They indeed were not very scrupulous in pursuing the means of obtaining science by any sacrifice, nor less nice or consciencious in divulging those secrets which



were under the strongest obligation imparted to them.

Euclid first made public all he had learned of geometry : The higher part of the mathematics he had not acquired. The application of this science to the measurement of land, building, and various other arts, was so obvious, that many ingenious Greeks availed themselves of it, to the no small detriment of the Masons.

This, as it was the first, was the severest blow our society ever felt.

Some of them to this day assert, and seriously too, that the extraordinary death of this apostate, was a judgment on him for the breach of his obligation : an eagle, mistaking his bald head for a stone, having dropped a tortoise on it to crush the shell.

Pythagoras resided more years in Egypt than any other Grecian philosopher. On his return he enjoined a three years inviolable silence on all his pupils. He revealed to his countrymen several of the secrets of Masons,

viz.

viz. The seven different tints of the colorific principle ; the seven tones in music, and the true system of astronomy, which placed the sun in the centre ; the eight revolving planets with their attendants ; the advent of comets, from one system to another, of which each star is a central sun.

Not being furnished with instruments capable of discovering the two most distant planets beyond the orbit of Saturn, his astronomy was turned into ridicule, by a people whose natural frivolity gave them a disgust to strong thinking, and whose vanity precluded close and severe examination of imported erudition. His school fell into disrepute, and he himself into neglect, tho' one of the best informed, and perhaps the wisest of all their philosophers.

Aristotle studied grammar, logic, rhetoric, natural philosophy, metaphysics, and some other sciences among the Egyptian Mafons. He conveyed a fund of knowledge to mankind which he had no right to communicate.

Much

Much indeed of what he learned he has misplaced and disfigured in his writings. He has misrepresented some of their finest sentiments, not so much for want of judgment as taste; partly perhaps to amuse his readers, and partly from vanity.

Of all the Grecian philosophers who visited Egypt, and had the honour of being admitted among the Masons, (which by the way they carefully concealed) the most disingenuous was Plato. The sciences of theology, ethics, and metaphysics, were his peculiar favourites.

Whether from some regard to the sacredness of his obligation, or whether it was to adapt his doctrines to the taste of a volatile people, he has so hashed and frittered those things which he learned, so disguised, mangled, and involved them, that it would almost puzzle a Mason to separate the grain from the chaff, in the confused mass of his various treatises. A few Masonic jewels sparkle among them.

The Masons did not suffer only from treacherous brethren; they felt the cruellest strokes from



from the iron hand of power, which ought to have been exerted for their protection and security. Cambyfes, the Persian Monarch, made a complete conquest of Egypt.

He sternly demanded an account of *their* masonic doctrines; but on refusal, without his submission to the usual ceremonies of obligation, this haughty prince, with his wonted timidity, resolved on the total extermination of the Masons.

Fierce and implacable, he destroyed all those that were assembled, burned their lodges, and sacrificed every individual of them that could be met with. A considerable number of our brethren had sufficient courage and conduct (what might not such men perform!) to emigrate to an oasis, about three hundred leagues distant from hence.

An oasis, of which there are several in Africa, is a sort of island in the midst of burning sands.

*This* is about fourscore leagues, or two hundred and forty miles in length, and sixty in  
breadth ;

breadth, abounding with every necessary and convenience of life; the rivers lose themselves in the sands, while every vegetable and animal is to be met with that can be found on the rest of the globe.

It was inhabited by a few innocent and simple people, who received the Masons with open arms. The arts and sciences are there still cultivated to the highest perfection. *There*, and there only, remains all the knowledge and learning of the ancient world of Masons.

Cambyfes sent an army of seventy thousand men to pursue and destroy them. This army were all buried in a whirlwind of sand.

He sent a second more numerous, which shared the same fate.

It is said, that some Masons, disguised, were employed as guides, who knew when and where those violent gusts arise, and voluntarily sacrificed themselves for the preservation of their brethren.

Y

Cambyfes

Cambyfes raised a third army for the same purpose, determined to lead it himself: his death defeated the project.

These facts are all well known and attested by Asiatic historians. From that day to this no one has ever visited this oasis, except Alexander the Macedonian, and a few of his followers.

Alexander lost the greatest part of his people, and suffered incredible hardships himself before he reached this oasis. What was an Alexander not equal to? He was highly pleased with his entertainment *there*, and they taught their royal visitor to return in safety. Tho' it is next to impossible to arrive there, it is seldom more than thirty or forty years that a few do not venture to visit Egypt, yet no one attempts (tho' he longs in vain) to return. Among the last who came from thence my grandfather was one of seven.

Of the scattered remains of the Masons, some emigrated to the East, and settled in China.



China. Some wandered into Europe, particularly the northern parts, who assumed the name of Druids. These still retained their unalterable attachment to masonry and secrecy, and never committed any of their knowledge to writing. They have indeed left many astonishing instances of it behind them in the erection of their Stone calendar\*. The æra of *their* fabrication may be easily ascertained by calculating the precision of the equinoxes; their skill in perspective is displayed in them.

These are as falsely as foolishly termed by Europeans, druidical temples. You well know, my brethren, that nothing was more repugnant to their religious principles than to worship the Deity in any cheiropoitic image.

The present European lodges of Masons, I am informed by our brother Phtharras, are dwindled into mere convivial assemblies. So far from eagerly pursuing science, and by

\* Stonehenge, Staunton Drew, &c.

their united abilities, pushing their researches to perfection : they indolently content themselves with the possession of the shell, without the least regard to the kernel.

*Sic transit gloria mundi.*

I am,

My Lord,

Yours sincerely,

C. V.

## CHAP. XIX.

### *The Life of PHTHARRAS.*

My Lord,

**T**HIS great and good man is the only son of an eminent Jew merchant, who resided at Cairo, and traded to most parts of the habitable globe. He acquired an immense

menſe fortune, which, for obvious reaſons, he ſuffered no one to be privy to but his ſon. Feeling and lamenting the deficiency of his own education, he determined to give his ſon as liberal a one as he was capable of obtaining. He was ſtrongly attached to learned men, and received the higheſt pleaſure from liberal diſquiſitions and ſcientific reſearches. He felt the moſt exquisite pain from his irreparable want of previous knowledge.

Of the neceſſity of this he was truly ſenſible, and that he was frequently led into erroneous concluſions for want of that education which was irremediable. He therefore placed his ſon under the tuition of a learned Jewish Rabbi, who taught him the dead, and ſome living languages, as paths to the temple of ſcience. He took infinite pains himſelf to imbrue his young mind with the deepeſt tincture of the dignity, importance, and divine origin of the Jewish religion.

Thus



Thus prepared and equipped, young Phtharras (for that is my friend's name) at the age of fourteen, was sent to Padua with the Rabbi for his mentor and governor. He was charged to conceal his religion and name. Here he studied four years, keeping in practice all the severities of his religion in private with his coadjutor.

From thence he proceeded to Leyden, where he remained for two years. Young as he was, his thirst after knowledge was insatiable. He then repaired to Paris, where he spent another year. From thence he went to Oxford, was matriculated at Lincoln college, but passed the chief of his time in the Bodleian library.

He is, in the strictest sense of the word, a *belluo librorum*. Before the year was expired after his settlement here, his Jewish tutor died. Soon after this he went to London, where he continued for three years. He was then called back to Egypt by his fa-

ther, who felt his own declension, and died about eighteen months after his son's return. Soon after his father's decease, he (partly from the necessity of business, to finish the mercantile transactions of his father, though principally for the investigation of knowledge, and to mark the manners of men) travelled through the East, Turkey in Asia, Hindostan, and China. He also visited Sumatra, Japan, and several islands in the Southern Seas. In this improving tour he spent fifteen years.

Then returning to his native city, he built this villa, with a view of dedicating the remainder of his life to contemplation and friendship. Here he has now resided for twenty-three years, never so well pleased as when in converse with a very old Egyptian philosopher, who lives in a beautiful villa, about half an English mile distant from his own.

His

His habitation is situated upon as fine a spot as any upon the surface of the globe. Without the appearance of pomp, which would be dangerous, or even of plenty; he is furnished within his own domain, with all the necessaries as well as conveniences of life; I might add, with all its desirables and elegancies. He has a royal library, with every philosophical, mechanical, and mathematical instrument; such an apparatus as an European can form no idea of, of which more hereafter.

The natural abilities of this man are wonderful indeed. His genius piercing and exalted, not inferior to a Newton's. His taste is truly exquisite, particularly for classical learning, of which he is extremely fond. His critical acumen is nice and penetrating. He is alive to the slightest fault or blemish of an author.

He



He sees immediately, and is struck with the fine sense of those writers, which is indiscernable to the generality of learned men. Horace is his greatest favourite. There are very few English writers to whom he is a stranger.

But, for brilliancy of imagination, conciseness of expression, harmony of numbers, and correctness, he says, no one is comparable to Pope. In fact, he has more humanity, more milkiness of human nature, and finer feelings of the heart, than any man I ever met with.

An instance of disinterested benevolence will agitate his whole frame with inexpressible sensations. He feels a peculiar tenderness for the whole animal creation, and cannot suppress his uneasiness at the sight of a mouse under the talons of a grimalkin.—I am called away in a little hurry, and can therefore only add, that excepting the absence of pigmeat, there is no man feels fewer wants than your Lordship's sincere friend,

Z

C. V.

## C H A P. XX.

*Lecture on the Architect of the Universe.*

My Lord,

**F**OR the future I shall not discriminate *that* which passed, or shall pass, between us, *in* or *out* of a lodge, only transmitting to your Lordship an account of what has occurred in our various conversations.

The last time we met, Phtharras was requested to deliver his sentiments on the grand Architect of the universe; on which he addressed us, to the best of my remembrance, in the subsequent terms.

My brother Cnephen, who is so greatly my superior in mathematical erudition, has justly observed, that by reasoning from axioms, which we are already certain of, by gradual  
and

and irrefragable process, we attain the knowledge of undeniable truths, which we neither did know, nor by any other means could possibly acquire the knowledge of.

This irrefragible concatenation of arguments is the glory of a philosopher, and will continue permanent and unalterable until the destruction (if ever it happen) of the material system.

It seems to be one of the most unaccountable things in nature, that the reptile man, so totally unqualified for such investigations, should feel a strong impulse to acquire some knowledge of his Creator. This impulse is particularly vigorous in those who are accustomed to the habit of strong thinking, yet to such persons the vanity of all these futile and impotent attempts are most apparent. What philosophy, from the lowest, meanest beginnings, has been able to achieve, I will now endeavour to display: to shew how far



she has been able to mount with her usual certainty and precision.

The name of God I could never articulate, said he, without tremulous ecstasy. Indeed brother Hakim, nothing ever shocked me so much as the unwarrantable and wanton freedoms your countrymen take with that awful name. Here he paused for some time. (In the mean while I beg leave to inform your Lordship, that Hakim signifies a physician or doctor, and also *the wise man*.) [Now take your hasty pinch.] He proceeded with an indescribable splendour of countenance. We see, says he, in the rolling worlds around us, such exertions of *power* as to carry immediate conviction that such power is illimitable.

We behold, in the vegetable creation and their designed succession, displays of boundless *wisdom*. In the provision for all the various tribes of animals and their perpetual increase, intelligence and *goodness* are sufficiently prominent. It must be confessed, that perfect  
goodness

goodness is not so conspicuous as perfect power and perfect wisdom. The greatest part of animals are under the indispensable necessity of murdering and devouring one another. This seems inconsistent with perfect goodness. I shall endeavour to account for this in a more proper place,

Led by these early and indubitable principles, demonstrable to every thinking man, the philosopher draws the following just and inexpugnable conclusions, which those, who are not willing to endure the pain of severe thinking, may safely receive on trust, viz.—That an immaterial being exists, independent, without beginning or end. That there is no other immaterial being. That he is self-existent, entirely incomprehensible, and that it is absolutely impossible that we, who are formed of matter, can entertain the slightest idea, or the smallest conception of him. Our utmost knowledge of him is abstracted ignorance; it consists wholly in negatives. When we say  
he

he is possessed of perfect power, wisdom, and goodness; this amounts to no more than that he is not imperfect, not feeble, not fluctuating, not malevolent. Had it been necessary that man should have known any thing of his Creator, he would have been endowed with other faculties than those he possesses. Perhaps it may not be practicable to convey any knowledge of himself to a created being in the highest state of exaltation. So immense the chasm between entity and evanescence?

How truly ridiculous are all the efforts which have been made by the best and wisest men of all nations to conceive of a deity? In what manner have they expressed those thoughts? By thinking him altogether such a one as themselves.

Man justly appreciates the invaluable sense of seeing: God therefore must have an all-seeing eye, that enabled men to subjugate all the rest of the animal creation: to God therefore



fore is ascribed a strong hand and out-stretched arm to deal vengeance on his foes; that is, all those who are so unfortunate as to think differently from the describers in religion or faith.

The tongue of man is his glory : God *must* speak in thunder to scare the human race. Man has feet to convey him from place to place ; the footsteps of the Deity are in deep waters! Such puerile descriptions are too insignificant to claim the observation of a philosopher, if they did not carry sufficient conviction of the total ignorance and incapacity of man to think of God. Were our fellow animals to deliver their sentiments of him, being drawn from similar sources, they would be equally opposite. The sheep would portray him as meek and patient. The lion as boisterous, noisy, and ferocious. The bee as busy, active, and industrious. The crow as vigilant ; and the ant as parsimonious. Would not any one of *their* pictures be a likeness as striking, and their observations equally

equally applicable and just with those of the human race. The expression of your countryman, brother Hakim, who was a most excellent philosopher, (Newton) that space is the sensorium of the Deity, though most sublime, is yet equally as absurd as any one mentioned.

Mankind have been just as happy (and as wise) in bestowing their own good qualities on the Supreme as attributes. There is an expression commonly used by writers on the attributes (as they are whimsically called) which always strikes me with horror, viz. the nature of God: it is the rankest blasphemy. The God of Nature is indeed proper, as he is the Author of Nature, and all her powers. We may examine the nature of a dog or monkey: to dare apply that word to the self-existent Being is unpardonable folly, arrogance, and impiety. The ignorance and insolence of men is no less conspicuous in their ascription of attributes to the Great Unknown.

Nothing is more amiable among men than virtue, nothing more estimable than morality. These are relative to human conduct.

But, are the most moral part of mankind the most happy? so far from it, the finest moral qualities subject the possessor to the cruellest sufferings. Are the immoral immediately, and without impunity, punished?

The God of every man is different from his neighbour's: according to his temper and disposition, in prejudice of education, acquired in his youth, it is a God of his teacher's formation. Some men's notions represents him as a stern inexorable tyrant, a lord of hosts, who took pleasure in the sight of embattled armies, who taught their fingers to fight, and led them on in all the pomp of war to destroy and massacre each other. When they sacked a city, blessed is he, [says the holy prophet in the name of the Lord] who taketh their little ones and dasheth out their brains against the

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stones.



stones. Equally just was the picture of the lascivious Jupiter, or the jolly Bacchus,

Such also is the Christian God, who receives no satisfaction but from the mortifications, voluntary sufferings, and miseries of his creatures.

They can only please him by displeasing themselves, by eating that which they do not like; or by total abstinence, which is best of all. Highly meritorious it is to abstain from all commerce with the other sex, lest they should wickedly indulge any sensual gratification.

There is no end of reciting or marking the follies and vanity of the human race. Yet man, though born like the wild ass's colt, would know as God.

There is no truth we can attain a more certain knowledge of than the existence of an immaterial, perfect, and immutable being.

It is also as certain, that all the powers of man are inadequate to the conception of the  
least

least, the slightest shadow of any knowledge respecting him.

We can only muse in silent ecstasy. All the religion of masons consists, as ye well know, in one word—Gratitude to the Great Unknown.

I am,

My Lord,

Your's sincerely,

C. V.

CHAP. XXI.

My Lord,

**Y**OUR Lordship's packet gave me the highest satisfaction. In strong thinking and elegance of expression, I cheerfully acknowledge your Lordship's superiority. In quickness of discernment and exquisiteness of taste, I shall not readily yield the palm. I often heave a sigh for your Lordship's presence: As that is not possible, I must intreat,

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I really have the utmost need of, your Lordship's assistance. Cnephen and Phtharras had each of them some notion of divine mission of particular persons, previous to their mutual conferences and disputations. Cnephen surrendered Osiris in exchange for Moses. David and Solomon were (I think unjustly) given up for Isis and Orus. Cnephen supported the cause of the elder: Hermes, with a seeming inextinguishable ardor, contending for the impossibility of such wisdom being acquired without preternatural communication. Phtharras, after battling it for many days, obliged them to decamp, not without the accompaniment of his own four greater and twelve minor prophets. And you.——No, my Lord, I am still unshaken in my Christian faith. I told them jocularly, they reminded me of the Roman triumvirate, who were at an entire stand while each attempted to preserve his friend: but on giving up all their respective friends and relations, furnished out a very decent proscription and carnage.



Though they both reject the notion of inspiration, I have extorted a frank confession from them, that for amiableness and respectability of character, no one ever equalled the founder of the Christian religion. Such is their candor, that with reason on my side, I am not without hopes of bringing them to embrace the Christian faith. To this end, with equal ardour and sincerity, I beg your Lordship's assistance. There is no one on earth more able to support me in defence of Christianity against two of the most acute reasoners in the world. They see instantaneously the slightest flaw in a link of the reasoning chain. I confess they have raised some doubts. A mind in a doubtful state is on an inclined plane contiguous to infidelity. More of this hereafter.

I am,

My, Lord,

Yours sincerely,

C. V.

## CHAP. XXII.

*Cnephen's Lecture on the Creation of the Earth  
and Animals.*

My Lord,

**I** SHALL now present your Lordship with a delicious morceau of the masonic philosophy of nature.

Our brethren, (meaning free masons) says Cnephen, in their frequent meetings, communicated to each other all their respective acquirements of science, when confirmed by experiments, or proved by irrefragable arguments. As they possessed all the learning of the world, they proceeded on the firmest foundations, ascending gradually from the lowest beginnings till they arrived at the discovery of the great Architect of the universe; an immaterial

material self-existent Being, of whom nothing can be known.

This unbroken scale was the work of a great number of centuries, a contracted plan of which I am now going to lay before you, beginning inversely, where they terminated their inquiries. I am ready to produce my proofs, if called upon for any proposition that may seem objectionable.

The Being of all beings (says he) first created space in a manner wholly inconceivable by us. He then furnished it with the first element of all material beings, pure uncontaminated air. His next production was the phlogistic element: these two combined, formed light. The third element, which seems to be as universally diffused through space as light, is the vitriolic acid. These are the principles from which all other matter was fabricated. On these the Deity impressed a continual, incessant, and endless motion. This moving power, commonly called Nature, is com-



communicated to every particle of matter, from whatever different combinations formed, and in no state can never cease for a moment without annihilation. When pure air is condensed by the phlogistic principle, water is the result.

This globe therefore which we now inhabit, was originally nothing more than a mass of water. To follow the Deity in this creative process;

When this and the other globes of water were produced, a sufficiency of the phlogistic principle, (the matter both of light and heat) was confined to the central sun, to wheel round his axis: the watery globes rolled round theirs, impelled by centripetal motion, and prevented erring from their elliptical course by the projectile force of that all-powerful Being, which impressed motion on every constituent atom.

To confine ourselves to the examination of that planet in which we are most interested;

the next procedure of creative power was to fill this world of waters with animal inhabitants, to provide destruction and succession in the profusest manner.

From the furious motion and prodigious power of stormy winds, the perpetual agitation and jostling of the waters and the centrifugal efforts of the globe, the bones, shells, and other excrementitious parts of fish were thrown to the surface: From these originated all the infinitely various combinations of substances which now appear on the earth.

The calcareous matter was first held in solution by the ærial acid; this being more ponderous than air, descended from it, and mingling with water, suspended its earth. If it met with any other matter to which it had a stronger affiance, it deserted the saluted mass. Hence rocks arose, earth, marble, stones, &c. From the mingled zoophytes madrepores, fish, and putrefied vegetables in the sea, with the moving elements, arose all the combined sub-

stances in nature. That vegetable substances abound at the bottom of the sea, in shallow water where earth was already formed, is evident from those fish which are always found feeding at the bottom on visible grasses, where there is no great depth of water, as turtles in the warm, and whales in the cold climates.

As there is so much solid substance that arises not quite to the surface, so there must be much thrown up entirely beyond it. The phlogistic principle, roused by the energetic impulse of incessant motion, will burst in flames, and produce volcanos. Hence arose islands, mountains, and masses of all descriptions. Earth now appears with the effects of all the various combinations formed by Nature's motive power. It is from hence easy to account for the manner in which all minerals and metallic substances were formed: Even the diamond from its watery drop; tho' needless to you brothers, who are so well acquainted with chemistry.

The



The first land that appeared, we have all the reason in the world to think was Egypt, and the consequent continent of Africa. We know from indisputable documents, that Egypt was immensely populous for some thousands of years before Asia emerged from the ocean. 'Tis supposed that earth being porus, is mixed with air. Says Cnephen, I beg the favour of brother Phtharras, as it pertains to his department, to convey to us an account of the commencement of Asia.

To this the candid Jew, Phtharras, with inexpressible benignity in his awful countenance, replied, our brother Cnephen's veracity is unimpeachable. He asserts nothing at random. He is too cautious to utter a single sentence, without demonstrative proofs at hand, if called upon: These, brother Hakim, (meaning me) you may receive from him at pleasure. There is nothing excites my admiration more than the closeness of his reasoning, owing to his attachment to the mathematics. His bold de-

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clarations,

clarations, which seem at first blush unfounded, we are surpris'd to find him capable of so easily and invincibly maintaining. For my own part, conscious of my own inferiority in profound ratiocination, I shall deliver my sentiments with the utmost wariness, and if in any thing erroneous, expect that he will immediately interrupt and set me right. Truth we would not lose sight of for a moment; it is an object dearest to a Mason's heart.

About the time, says Phtharras, that the isthmus of Suez was thrown up, Asia, as it is now called, gradually emerged from the sea. But before I proceed, I must beg leave to remark, as our brother Cnephen continued not his recital to that epocha, that though the busy hand of Nature can form every material substance we behold, by uninterrupted motion, yet it is far beyond her power to frame a single organized body, whether vegetable or animal.

The

The first cause only could create a *mould* of any plant or tree, with a reservoir to contain those particles necessary for its own support, and determine them to that place where the miniature seed is formed, whereby its succession might be copiously and endlessly maintained.

When dry land appeared, as our prophet Moses truly observed, the interference of the Deity was indispensibly necessary.

His History of the Creation is certainly just, which he acquired of the Egyptian Masons; not from a divine afflatus.

God then, says he, clothed the surface of the earth with whatever vegetables he thought fit to make. The moulds being completed were soon filled by the motive power, the redundant atoms cast off from every part to form a seed from which the said power, by enlongating its fibres, increasing its bulk, and developing its form, could re-produce an invariable succession of similar plants to all eternity.

It



It is true, every leaf is dissimilar, every part is variegated, yet the whole is exactly alike. Nature is a blind though admirable artist. She must adjust whatever particles first obtrude themselves, however untractable or unfit. She performs her business with unre-mitted vigour and incessant sedulity. To prepare a mould, exceeds her utmost power: When prepared, she can fill and perpetuate it. Her works are not perfect; they necessarily vary, as I before observed. Not two leaves on the same tree, or in the same rose, are precisely alike: Yet we can discriminate each tree, or each rose, from every other similar species.

It is supposed that the vegetable system was finished many thousands of years before any animal was produced. Moses uses a definite time (as *day*, or seven days) for an indefinite one; A custom common with all the Eastern writers. His account of the formation of animals is as accurate as just. For this the  
Creator's

Creator's power must have been manifested. He only could frame a proper mould, distinct and complete in itself, subject to the law of elective attraction, marked with indelible *impressions*, invincibly impelled to exert them, with the power of increasing respective production.

Moses is mistakenly supposed to give a sketch of the whole creation. Nothing was farther from his intention. So far from alluding to, or giving a view of all the works of God, he does not even comprise this system. He confines himself to this globe only, and with respect to animals, his recital is merely local.

Soon after the appearance of the isthmus, which restored the communication between Africa and Asia, the first Asiatic pair of human beings were extremely populous previous to this period, as may be easily demonstrated. Among thousands of stone pillars loaded with hieroglyphics, there is one about six leagues distance

distance from hence, engraved by Seth the son of Adam, with an account of the time when he visited, and when he left Egypt. This tallies with the time mentioned by Moses, when Seth must have existed.

The Egyptians, as well as all the Africans, were originally black, with woolly heads. The descendants from Adam are of a different species. The vast commerce and immense flux of foreigners into Egypt, by mingling with the natives, have occasioned that alteration of colour and features in this province, as now appear.

Europe next appeared, and was peopled with a race of men quite different from those in either of the other continents. Other animals were formed, properly to inhabit, and furnished with suitable *impressions*. America was the last, though not the smallest continent that has emerged. In all probability, whatever for the future may arise, will be islandic.



For the cultivation of the American continent, a distinct species of copper-coloured human beings were created, with animals very different from those on the three others.

As many islands arose and continue to arise (several within our memory), it is probable that they also were peopled with different species of the same genius. Great and marvellous are thy works, oh! immaterial unknown Being!

I am,

My Lord,

Yours sincerely,

C. V.

Cc.

CHAP.

## CHAP. XXIII.

*Lecture on Philosophy, on the Motive Power.*

My Lord,

OUR venerable brother Cnephen, in explaining the philosophy of Nature, proceeded as follows : From the absolute and necessary oneness of the Deity, we might be led to conjecture that he would institute one cause from which every intended effect should flow. This actually appears to be the case. The unceasing motive power impressed on each particle of matter he created, is an adequate cause of every possible combination in nature. The particles of gold in ingots continue in motion as much as in a state of liquefaction. Our senses can only judge of the surface, and often deceive us in that respect : To know the component parts or internal figures of a  
body,

body, reason and experiment must join to assist us. These assure us, that every atom is in perpetual and incessant motion. The rottenness of wood, the change, in time, of the hardest pebbles, the lengthening of a metallic bar by heat, the closer crowding of its particles in a colder climate, and many more observations may convince us of the fact. Because we see it not is no objection. There is room enough for their attractive and repulsive motion in the most compacted substance, on account of the pores. Perhaps all the matter in the universe, brought together without pores, might be covered with the hand of a man. The monades, or atoms, reduced to their smallest size, are doubtless of various forms or shapes. The motion, however, of each, seems to be cycloidal, attracting or repelling. In putrid substances this vibratory motion is exceeding furious, as though the particles, so well fitted, were now become eager to enter the mould of some vegetable or animal sub-



stance, to forward the works of nature. By nature is meant this motive power. This is the law by which all beings flow in uninterrupted and endless succession. Nature is a blind agent, and must receive those particles which first offer themselves, not so proper sometimes as others would have been. Hence the diversity, and hence the deformity of the various vegetable and animal productions. No work of Nature is or can be perfect. It is true, the same motive power, which is obliged to adopt improper particles, will make every effort to eject them from the system: Hence tumours in trees, plants, and different animals, &c. The fibres of every seed elongated, yet confined in its proper mould, continually increasing the bulk, must necessarily produce a similar plant to the parent, though the parts are infinitely diversified.

What inconceivable wisdom is displayed in the construction of the vegetable kingdom? In forming such exact moulds for confining the  
the

the operations of Nature within the strictest limits. What marked and illigimitable intelligence, in preparing, when the plant is arrived at its perfect state, a curious receptacle for the superfluities of every part, condensed and capable of reproducing a same sort in boundless and endless succession! Here he paused: We joined him in silent ecstasy, which alone we must own with the Quakers, (if any thing is) can be worthy of rational devotion. He thus resumed his discourse.

That water was the source from which all things originated, was a doctrine taught by Thales in the Milesian school, which he learned from us. This is the only truth the Grecian philosophers retained unadulterated. That water should first compose, and then be rendered capable of being strained, through such fine tubes as form the hard rough substance which incloses the kernel of a peach, is truly wonderful. The hasty manner in which Nature effects it, increases our admiration.

How

How exactly similar is every flower, tho' the colours will vary from the cause already assigned. Every leaf is diversified, yet known at first sight to belong to its peculiar tree or plant.

Nature, restricted with regard to the mould, cannot err, whatever particles she pushes into it. Nature is unwearied in her operation; ever restless, her busy hand is constantly, silently, and energetically forming different substances. Slow, yet certain in her works, she is perpetually combining and de-compounding. A thousand years would scarce be sufficient to throw up a mountain from the sea. Volcanos may assist her to produce islands more expeditiously.

But never could she form a flower, plant, or tree, if Almighty Intelligence had not prepared the mould. These indeed she can fill with such rapidity as would clothe the whole surface of the earth in a shorter space of time than



than is conceiveable, with any individual when once formed.

Nature seems to appreciate vegetables, if we may so speak of an unintelligent power, as her most favourite part of the creation. She seems to intimate, that animals were only formed to increase their consumption, and consequently their reproduction *ad infinitum*.

These share an inferior part of her attention and care. All her knowledge is confined to destruction and succession.

I must beg leave to impose the task on my brother Phtharras to give us the history of the animal creation, a subject he is much better acquainted with than I am; particularly of that two-leg'd unfeathered animal, of whom he can relate wonders. No one, I believe, has a more perfect knowledge of men and their manners.

Phtharras bowed gracefully, and replied: As this summons was unexpected, I must strive  
to

to collect my scattered thoughts, and resume the thread where our brother dropped it.

The vegetable tribe were not made for animals, but animals for them, I am as well satisfied as he can be; yet that the latter were created wholly for their sake, is not so clear. Partly to diffuse animal life, tho' not entirely on their own account, and partly with other intentions, animals received existence.

The Deity has a regard to a *whole* in all connections, bearings, and dependencies, which it is beyond the tether of our intellects to apprehend. The sole Creator, by one means, completes many ends. By one cause produces innumerable effects. By one act fulfils various views. One contrivance of his answers infinite purposes.

The display of wisdom in the vegetable creation is boundless and astonishing: the source of endless delight and admiration to the sons of men. Let us now turn our thoughts to the formation of animals.

The

The same oneness of design is apparent here, whether in the inhabitants of water, air, or earth: all are equally subject to the same law, unerringly guided by the same rule.

That there must have existed a first pair of men, flies, monkeys, or any other voluntary loco-motive beings, is sufficiently obvious and manifest.

In the creation of each of these systems, the Almighty touch impressed on the original pair a peculiar bend on every fibre; that as the moving particles came into contact with it, they might necessarily take the same turn, and effect the same influence. Thus from the restrictiveness of the mould, some atoms are directed to form a brain, others a liver, others a heart, and others, though of the same sort, to strain similar fluids through the various secretory glands. When the animal is arrived at a state of maturity, the superfluous particles are thrown off from every part, to be reserved, with the same impressions, unal-

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terable,



terable, indelible, in a seed, to be elongated and swelled till it produce a similar being. The materials of which they are composed are very different, as may be known from the various colours of hair externally, and the vast diversity of the internal parts: Yet still alike, Nature cannot vary from the original impressions. As no two leaves are exactly alike, neither are any two hairs.

Sometimes the atoms most contiguous are so unfit, that the production of Nature is necessarily monstrous.

The impressions of Supreme Wisdom are too strong to be obliterated, or even often perverted by the intractability of matter.

Nature always exerts her utmost energy to render such accidents, though sometimes it is impracticable.

These impressions, with respect to the seemingly spontaneous conduct of animals, are commonly termed, (an unmeaning word) instinct. A bird that never saw a nest will fabricate

fabricate a similar one with its parent with whatever materials are at hand. The due consideration of these impressions is of the utmost importance: want of it has admitted that horrid proposition, *Deus est anima brutorum*. It cannot be expected that we should delineate the manner in which this primary touch was made. It exceeds all human thought to explain any act of the immaterial being. The effects we are at liberty to trace, diverging in innumerable streams.

Rolled and compacted in one system, the motive power of Nature fills as it increases every part of the individual, adjusted to the design of the intelligent contriver. However imperfect the operations of Nature may be, yet the first impressions remain unalterable, and are never unprepared for vigorous exertion. Be matter ever so untractable, and the lamb or the child ever so uncouthly formed, it no sooner breathes than it is ready to apply its mouth to the mother's teat. Every ani-

mal has received an impression to direct it to its proper food; though never seen before. These impressions were originally made on the nerves.

The unity of design is conspicuous in all the works of the Deity, when traced to their source. By one cause are the most various and innumerable effects produced. An admirable proof of this is the formation of the nervous system in every animal. A nerve, it is well known, is alone capable of sensation. From this single texture all the wonders of animalization are easily explicable. From the nerve every action of every living being is to be accounted for, whether of insects, fish, birds, beasts, or man. No locomotive being can act without impulse. There can be no effect without adequate cause. Some motive must exist for the minutest action of the minutest being possessed of vitality. This motive is one and the same in all, viz. *pleasure*. As attraction and repulsion are contrary and equal,



equal, pleasure being the only objects that attracts, pain is the only one that repels.

When an animal feels a pleasurable sensation from an action, he will seek its renewal by the most apparent means as often as possible.

If affected with pain, he will as carefully avoid the means whereby it was occasioned. If free from pain, it can rest satisfied in a quiescent state of torpidity, until roused by the expectation of approximating pleasure.

This clue will lead us to the perfect exposition of the conduct of every animal, if we are disposed to such inquiries. Their actions are as necessary and unavoidable as the fall of an alarm. Spontaneity is an unphilosophical word, specious to the superficial thinker; closely examined, is found to have no meaning.

The ass that strays beyond his limits to browse on a delicious thistle, is handsomely cudgelled for his pains: He meets a similar temptation, which he greedily swallows. The  
punish-

punishment is too distant and too diminutive an object to be a motive sufficiently restrictive.

The thief who steals a purse is whipped; he meets an opportunity of stealing another; the whip is too far off, and may be eluded; consequently too precarious to be a sufficient motive of prevention.

But as man, you will say, is a being of too high consequence not to claim a separate and exclusive conversation, we will reverse our thoughts about him until the next time we assemble. I am,

My Lord,

Your's sincerely,

C. V.

## CHAPTER XXIV.

### A LECTURE,

My Lord,

**S**EVERAL days have elapsed, wherein our conversations on every interesting and important subject had passed, not irrelevant to man,

man, before Phtharras could be prevailed on to continue his lecture. Some humiliating concessions I was obliged to make with the utmost repugnance, compelled by the irresistible arguments of Cnephen. Convinced, yet dissatisfied, with surly reluctance, I felt the necessity of yielding forts which were not tenable. Arguing against palpable truths is nugatory. His evident superiority filled me with vexation and confusion. The venerable sage mildly requested me to lay aside prejudices, and think for myself. Shake off, says he, all those trammels imposed by authority or contrivance of those whose sentiments you thought it your duty to revere.

Divest yourself of that attachment to preconceived notions, however strongly rivetted, when you find them unfounded. Man is liable to error, delights in deception, and hates to be undeceived. We are alive to your feelings, sympathize with you in those unpleasant fluctuations which are previous sacrifices,



fices, the necessary oblations duly and justly tributary to TRUTH. *Non persuadchis etiam se persuaseris*, I often recollected.

The road being cleared, and the hearts of each party in perfect unison, Phtharras proceeded to the discussion of a subject which so intimately concerns us, and delivered his thoughts on man, an account of which I shall reserve for my next letter. I am,

My Lord,

Your's sincerely,

C. V.

## CHAP. XXV.

### A LECTURE.

My Lord,

**T**HE Nerve, resumed Phtharras, is the source of all the boasted powers of man. From this may be developed and become ex-

plicable; the intricacy and perplexity of the diversified passions, and all the various complicated actions of this animal machine. . He is subject to the same laws with each of his fellow animals. He has received the same impressions, and is impelled by the same motive. His actions are equally the offspring of necessity. He cannot be or do any thing that he who made him did not intend he should be and do. The first cause must be the cause of all causes and effects.

The fluids of man circulate, and his solids are condensed in the same manner with those of every being that has the principle of vitality. He is supported by food and drink, of which he feels the want as much as they. He is stimulated by the same irresistible impetus to increase his kind. He also receives the immediate reward of pleasure for complying with the dictates of Nature.

As he was designed to subjugate the rest, and maintain the balance of every species,

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he

he is furnished with instruments well adapted to the purposes of government.

By the hand he is rendered capable of bringing them all into subjection. By the tongue, in communicating his ideas, and forming social connections, he is enabled to maintain that decided and invincible superiority.

He is therefore endued with much larger plexus of nerves than any other animal; a congeries of brain seven times weightier than that of the largest, or any, some apes excepted, as the Saiou.

Have they impressions to direct the course of the motive particles to their proper arrangement and distinctive purposes? So has man. The same solid materials that compose a cabbage or a cherry-stone, decomposed, are as ready and as fit to form the foot of an ass, the eye of a lynx, or the brain of a man.

Each putrid atom will find its proper place, pushed by the wonder-working finger of Nature, into its destined mould. Drawn into those



those fine filaments, the nervous system is the only basis on which we need to rest, and from thence account for all the seeming contradictions and all the strange workings of this fanciful microcosm.

Our brother Cnephen has already unfolded to you all the mysteries of Nature from one cause; the incessant motion of every particle of matter, impressed by its Creator; that this motion is something similar to that of a pendulum, attractive and repellant.

That in proportion as the parts become putrid, *i. e.* divided into their minima, their motion increases with greater fury and impetuosity, nor can ever stop without immediate annihilation. By this key we are led into the secrets, and can easily account for all the inanimate productions of Nature. He has manifested the necessity of a mould for the succession of vegetables and animals. I now expect to make it appear, that all the actions of man, as well as other animals, originate from one cause.

The Nerve is alone capable of sensation and yielding nutrition. Any branch, or even the smallest filament of a nervous fibre, can receive the impresson of pleasure, and convey it instantaneously to the whole system of that animal in which it is involved. The rapidity of the conveyance is owing to the phlogistic principle, of which the Nerve is a conductor into the cellular tunic of all the muscles destined for voluntary or involuntary motion.

It is pleasure that instigates, and is the primum mobile of man. Pleasure is the only motive that impels him to action. As pleasure attracts, pain, its opposite, must repel. The same attractive and repulsive motion of matter which combines all the various substances of Nature, and composes their structure, operates on the nerves by its agitations to produce every action of every living being. Man is as mere a machine as any other automaton.

In his state of infancy there is not the least difference manifest between him and any other animal:

animal: Yet alive to pleasure, he sucks and smiles. Not one in a million of our species emerge from that state in any respect, the accession of strength excepted. From the superior size, the immense quantity of brain, and the inconceivable minuteness of fibres which compose it, he is capable of retaining a far greater number of ideas than other animals. From the necessary contiguity of such fine filaments, an association of various ideas must unavoidably present themselves on the slightest shake or vibration. He has therefore the power to call them forth (generally) *ad libitum*. This is memory, a quality of the highest importance to studious persons.

Man has received precisely the same impressions as all other animals, and no more: All his various passions, as they are called, spring from the same origin. We love that which gives pleasure, hate may decrease it; hope for the former, fear the latter; envy and are angry with him who obstructs it; friendly



and kindly to him who adds to it : Feel grief at its loss or diminution, joy at its access. We are ready to sacrifice a small for a greater pleasure. Strange as it may seem, man will inflict voluntary torments on himself ; but pleasure from the result of such actions is the motive that causes them.

To persuade others that we are happy is pride, at whose shrine many humiliating concessions and painful sensations are offered.

It affords some the most soothing pleasure to be thought well of by others. If we deny ourselves in the gratification of one pleasure, it is from the expectation of a much higher one.

Not being acquainted with the manner in which the love of pleasure operates in different persons, we look on man as a jumble of inconsistencies. Comets are regular, and Wharton plain.

Were we capable of knowing the private and peculiar sensations of any man, there is not a single action of his life which might not be

be nakedly exposed in its tract with the greatest facility to this only motive, Pleasure.

The hair-shifts worn by the Christian ladies, their hunger, thirst, watchings, and spontaneous flagellations, with the heroic rejection of every comfort as well as every convenience of life, inclosed in mute walls, all arise from the mere selfish motive of expecting to drink from rivers of pleasure that flow for evermore.

Nature is imperfect in all her manufactures: it is true, that she always uses the materials she possesses in the best possible manner; choose them she cannot, either for the human or any other race. Hence false conceptions, moles, and monsters, frequently make their appearance.

It is no wonder then that there should be some disarrangement of, or improper particles admitted into the finest animal threads that she is able to spin.

This is much more frequently the case than is imagined. Madness is perhaps the most common

common of all diseases, though seldom noticed, if not marked by some prominent extravagance.

Every enthusiast is mad. Obstinacy is madness. This increases the difficulty of accounting for the complicated actions of mankind. It militates not the least against our principle, viz. That there is but one motive which touches and sets to work every spring, every wheel, as well as every atom of the human engine, with all its consequential implex operations.

Having said every thing that has been offered on the subject, not omitting those arguments of the author of the Night-thoughts, which he fondly thought new and unanswerable—I made no reply.



C H A P. XXVI.

*A LECTURE.*

CNEPHEN then thus addressed us,—Of all the follies incident to humanity, that of prying into futurity is the most predominant and universal. Prophets, soothsayers, and fortune-tellers, have been ever held in the highest estimation; sought after by kings with greediness, and listened too with anxious suspense, even by the incredulous, with avidity.

Mankind are subject to the same law with all other animals. They are furnished with powers, (like the rest) adapted to their peculiar situation. The hand, the speedy communication of their ideas and social connections are adequate to the design for which they were

F f

formed—

formed—to cultivate the earth, and promote vegetable succession—to preclude the intrusion of any one species of animals on the rest; by whose too rapid multiplication, if not impeded, they would soon engross the earth to themselves. Placed at the head of the creation, to rule and destroy at pleasure, like other despots, he pays dear for his pre-eminence of rank. The sufferings of mankind, in number and magnitude, exceed the suffering of any other species. Man is not less subject to diseases than any of the rest. They are no less ready to destroy one another, than wantonly to deal destruction to inferior animals. Man seems not to have received any particular favours, favouring of partiality. What does every history present us with, but a mournful catalogue of the follies and miseries of mankind!

Nature is too imperfect in her operations not to fail frequently in her efforts to form so complicated a structure, so finely organized a  
a machine

a machine as man. More than one third of the species perish under two years of age by natural infirmities. Are they to be raised from the tomb, to give an account of their actions, before they could discriminate between good and evil?

Not one in a million of those who arrive at maturity, either spend their time to better purpose, or are much more enlightened than the driveling infant: They eat, drink, work, sleep, increase their species, and, if commanded, they murder as many of them as they can. Is a review of such actions, and such a sameness, an important object?

A great part of our fellow-creatures now indeed lay out their whole lives in the momentous business of buying, selling, and getting gain. This, to be sure, is a matter that too well demands the attention of deity, not to call them out of their graves to give an account of profit and loss. What importance is a man of to himself?



Some few cultivate their thinking powers. Like us, my brethren, they must confess that the time spent in study is past to as good purpose as that in ploughing, weaving, or hunting.

Man, if he escapes the ravage of disease and the sword of his fellow men, arrives at maturity, then gradually descends to his original state of impotency, idiotcy, and infancy. Thus a constant circulation is maintained.

If nature appreciated mankind as much as they do themselves, would so many millions of millions, in the prime of life, have been destined to cut each other's throats, and to inflict the utmost possible tortures on one another? The earth is soaked with human blood, the sea is paved with human skulls.

As man was not capable at his existence to make terms, it is impossible that he should be an accountable being to him that made him. Were he in a state of probation, it was at least requisite that he should have some notice of it,

Can it be supposed that the deity would take an advantage of the unavoidable ignorance of his creatures, in following the works of nature here, to torment them for ever hereafter? Man cannot be or act otherwise than it was intended he should, by him who made him. To reward or punish him for any action he cannot avoid, would be equally unjust.

From the relation of man to man in society, are these ideas very proper, but transferred to his Creator, improper.

It is highly just that virtue should be rewarded, and vice punished by men on earth; but I cannot see any consistency or analogy with the other works of God, in raising men from the dead! Nature (like her author) is uniform, constant, and steady in her pursuits. She exerts unremitting power in increasing and diffusing animal life as fast as possible. She withdraws her attention and favours from those who decline into the vale of years, and become unfit for promoting her darling purpose, procreation.

creation. Men and women, when old, the resigns to all the horrors of impotent repinings, and useless murmurs.

When the organization is destroyed, the parts are resolved into the elements of which they are composed, and the animal is, as if it had never been. The same elements continue their motion, and may form the structure of a thousand other animals of the same species for ever.

It has been thought, that to preach torment in a future state, is a strong restraint on the criminal actions of mankind, and a powerful incentive to moral duties. But I doubt, man, in an active state, on the eve of a crime, gives himself little concern about futurity. Every object appears minute in proportion to its distance. The halter or the rack are not sufficiently near to supersede the motive excited by his wants. Punishments in a future state are too far off to have the feeblest influence on human conduct. We see this confirmed by the  
universal



universal practice of men. The most flagitious crimes have been perpetrated by those who made the strongest professions of such belief. Witness Dr. Dodd, with many others that might be added. The most exalted characters, the most severely and perfectly virtuous, are found amongst those who had no idea of punishments to all eternity.

The fact is, that our Creator has made sufficient provision for every deficiency.

As man was intended for a social being, the impression of PITY is much deeper on his heart than on that of any other animal. His own wants are no sooner supplied, than he feels the wants of others, and pants to supply them. As men grow more enlightened, the aggregate of pleasure will increase, and the aggregate of pain diminish. Co-operating with the intentions of nature, science, (though like her own works) slowly progressive, is still advancing with invincible energy. The time will come, when no man will designedly give pain to a fellow-

fellow-creature : when every man will exert his utmost efforts to increase and elevate the pleasures of all he is connected with. Then will man enjoy every moment of his existence to all eternity.

I am,

My Lord,

Your's sincerely,

C. V.

## C H A P. XXVII.

### *Lecture on Religion.*

My Lord,

ONCE for all, said Phtharras, to terminate our conversations on such unimportant subjects as we have lately been engaged in, I shall beg leave to deliver my sentiments on religion

ligion in general. Religion and politics are the only subjects which are proscribed from lodges you well know.

As you, brother Hakim, intend to take a tour into Zaaide, (upper Egypt) you will there meet with much greater wonders than you have experienced, or can possibly conceive without ocular demonstration. Your thoughts will then be occupied with such ideas of the splendour, magnificence, and seemingly supra-humane abilities of our ancient brethren, as will totally absorb those of the mean chicanery and paltry tricks of a few artful men to subjugate and fleece the ignorant and credulous under the cover of religion, which is a lucrative trade to the priests.

At present, let us take a view of the origin, increase, and effects of religion on mankind.

If any particular mode of worship had been instituted by, or received the sanction of the Deity, a rule might have been expected, and such a rule as was intelligible, invariable, and



universal. Every man has an equal claim to the knowledge of it; whether a native of Jerusalem, Japan, or Britain. I do not draw my arguments from any supposed knowledge of the Supreme, but from the most unequivocal authority, the analogy of all his works. Among a cloud of incontestible evidences of this sort, I shall only offer one, which is sufficiently decisive.

God has left nothing of real importance to our own discretion. Not even the preservation of our own species.

On the contrary, we see that he has fixed and determined adequate causes to produce every designed effect. His goodness, as well as his power and wisdom, are manifested in the provision he has made for all the wants of his creatures. He has also descended to the most minute attention, even to the trivial conveniences of the animal creation. By an admirable mechanism, he has impowered us to restrain at pleasure, the unavoidable urgency of the calls of nature for a considerable time, without injury

jury to the organized frame. If then he has consulted our ease in the smallest matters that respect the enjoyment of our existence on earth, can it be supposed that he would leave eternal happiness or misery hereafter to our eventual conduct?

Were a matter of such importance as the right method of divine worship left to every man's contrivance, every man would miss of it; this is diametrically opposite to the conduct of Deity towards us in every other instance. Our own silly wishes to foresee future events, have led us into this wretched labyrinth, till we can listen with some degree of composure to all the rant of enthusiasm.

Take a survey of the various methods of worship among men: they cannot be all right. In fact none are right but those who worship one God only. Compare the worship of Osiris, Orasmanes, Jupiter, or any of the many thousands of the fanciful deities of the ancients, with that of the more modern ones, of Jews,

Mahometans, and Roman Christians. It would be hard to say which had the advantage.

They all presumed on a knowledge of the attributes of God, and paid their tribute of adoration to the various respective emanations, under the different symbols and allusions.

The Roman Christians, indeed, surpass all others in their contracted notions. They proscribe all other sects but their own. The Catholics consign to eternal damnation each individual of mankind, who is out of the pale of their communion. The Church of England asserts, that the doctrines of the Romish church are suppositious bigotry. The Presbyterians look on the worship of the English church as idolatrous. The Independents pity the poor lost Presbyterians. The Baptists will allow no man a chance for heaven who has not been plunged over head and ears in water after the confession of his faith. The Quaker would not willingly admit the possibility of that man's salvation, who can sit with his hat off in a place



place of worship. The worship of that sect is indeed the most rational, being performed in silence.

You see many of our hieroglyphics represent priests, drawn with their finger on their lips, shewing that our forefathers countenanced no other worship than silence.

The Mahometans, by far more numerous than the professors of any other religion, exclude all others indiscriminately from the favour of God, and confine it to the true male believers; women, say they, have no souls.

Every where adepts, or real enthusiasts in all religions, engross it to themselves, and with calm composure permit the whole race of mankind, except themselves, to walk the downward road to everlasting misery.

Mr. Perkins, a famous and voluminous English divine, confesses with admirable satisfaction, and says, he has no doubt but that there are infinite numbers of children of a span long in hell, suffering eternal torments for the transgression

gression of the first man. Are all these in the right road to heaven, think you; or which of the travelling companies must I join, to arrive there?

Has my kind Maker given me eyes that I might not bruise my foot against a stone, yet enveloped me in total darkness with regard to such momentous matters as religion, and the right method of divine worship. This is beyond all measure strange; if we worship one eternal Being only, we cannot be wrong.

To trace all the above streams up to their first source. In the first ages, when mankind were few in number, and unpolished, fear strongly operated upon them. Frequent accidents, from inexperience and the awful scenes of nature, for which they could not account, increased those fears. They must of consequence be subject for some ages to a constant train of alarms, which would generate a most pliable credulity.

In such a state, it was no wonder that occasion was given to them who were more artful than

than the generality to take an advantage of their ignorance and apprehensions.

When any unlucky accident happened, crafty men at first insinuated, that superior beings, to whom they owed their existence and all the comforts of life, were mighty angry with their conduct, and determined to punish them. Such a denunciation would naturally lead the vulgar to inquire whether these sagacious persons knew why said gods were angry with them, and by what means they might be rendered propitious. The crimes were pointed out to be a neglect of the gods and neglect of the priests. Then was the field opened for designing men to display their abilities, and undertake to mediate between the superior powers and the supposed criminal race of mortals. These men were styled priests, and still retain the title, the self-assumed prerogative and all due veneration. It was too great a temptation to acquire power and wealth, that the succession should ever cease, or their claim be called



called in question. Well might the Poet say,  
“*Primus in orbe Deos fecit timor.*”

Such was the origin of religion. It is needless to explain its various appearances, its path we might easily do, and the useless labour be confirmed by history. Its inevitable influence on mankind, our eyes are no strangers to. We have heard with our ears, and our fathers have told us its wonderful effects. All men, in all ages and in all nations, (philosophers excepted) have been dupes to the artifices, and enslaved by the ideal, yet highly venerated power of the priests. The brave Romans, who despised danger and scouted death, durst not engage in battle without a favourable omen from one of these holy men. The very dirt of our temple was pretended to be sacred; that if one of the tribe of Levi mixed a little of it in water, and an unchaste woman tasted it, her belly would swell, and her thigh would rot.

The effects of all religions are precisely the same.—To incarcerate the human intellect, and  
to

to increase the miseries of human life. Just was the exclamation of the poet before the appearance of Christianity, "*Tantum religio potuit suadere malorum:*" As the professors of that religion have made the boldest and most unqualified pretensions to its influence in humanizing the heart and meliorating the morals of men, it cannot be amiss to examine the justness of this claim.

Take a view of the state of man for the first twelve or fourteen centuries, under the Roman bishop or Grecian patriarch. What can we find but ignorance the most dark and stupid, the belief of positive assertions enforced, inquiry prohibited, consciences shackled, inextinguishable quarrels and animosities raging, destruction and carnage ravaging the earth.

Look at Christians on their croisade, to which, by the way, they owe the little knowledge they acquired from the Arabian heathens, and the cultivation of which they now

so ingloriously boast of. Look at the Christian Spaniards in South America : at the Christian English in Asia or Africa. Are you satisfied? Can you find any traces of religious excellence in their conduct? Are the Jews, and even those who profess their own religion, who do not choose to believe that which is incredible, to be tortured and burned alive to display the goodness of their religion? As to knowledge, all attempts to spread the effects of scientific researches are quashed. Galileo, in his old age, was obliged to recant and acknowledge the greatness of the sin of believing his eyes. Was not a horrid death denounced and executed on a Christian bishop, for daring to assert that he believed the earth moved?

The fact is, that visible effects Christians have ascribed to a cause, which had no manner of concern in their production. It was the intention of Nature that science should be gradually, tho' slowly progressive. Man-kind.



kind must necessarily be more enlightened every century. It is owing to this increase of knowledge, that their hearts grow softer towards each other, and that they feel a greater reluctance to give pain.

We shall now consider the peculiar effects of religion, confining ourselves to Christianity; thought it must be confessed, that all other religions are adequate causes, and have invariably produced the same effects. Their doctrines and practice are exactly the same. The first is, (for they all terminate in this) that the only way to please God is to make ourselves as miserable as possible in this world; this could never be the intent of our Creator, though it is the fundamental doctrine of Christianity, as is evident from the declaration of its Author. Whoever hates not his father, mother, and even his life for my sake, cannot be my disciple. The same notion has been strenuously maintained, and with all imaginable energy inculcated by every Christian

teacher. Who order fasts, watchings, self-denial, mortifications, suppression of desires, the most innocent and natural, glorying in tribulations and persecutions, abstracted speculations, and voluntary punishments, are represented as the only means whereby the favour of God is to be acquired. So teach the priests.

When our great Creator has spread our table and filled our cup, has offered such variety of provisions adapted to every taste; touch not, taste not, handle not, is the squeamish language of the priests. Like wayward children we are taught to reject the bounty of our Maker, and starve in the midst of plenty. How different from the silent yet unerring and emphatic language of Nature.

Children suffer irreparable evils from constraint, by being taught a useless attention to those things which cramp their understanding, sour their tempers, and render them unfit for the enjoyment of life. Their hearts  
are

are poisoned with disgust to those of their fellow-creatures who think differently from themselves in point of religion, and to please their palates is a great crime. They must be taught to endure patiently,

Lazarus had his evil things in this world, and the rich man his good things; no other reason is given why he is comforted and the other tormented. John the divine, alluding to the inimical city Rome, prays—as she has lived in delicacy and pleasure, so much torment and sorrow give her. The inference is obvious, viz.—that the favour of the Deity is only to be obtained by the voluntary wretchedness of his creatures. What preposterous, yet universal credulity! I was pleased with the ebullition of natural good sense in the English boy, (whose master had compelled him to fast the whole day) “People,” says he, “must be fools indeed, to think that God Almighty can be pleased with the rumbling of my empty guts.”

Why



Why are men confined in monasteries, and women in nunneries?—to prevent the indulgence of sensual delights; as though the enjoyment of the most natural and indispensable pleasures were offensive to the Deity, who himself gave the very calls of nature. Chastity, the most unpardonable crime in nature, is regarded as a virtue among Christians, who make themselves eunuchs for the kingdom of Heaven's sake, which is commonly done in Roman countries.

Where will the madness of religious dispute and religious imposition terminate? Nothing can stop it, but opening the ideas and progress of science, then there will be no restraint on the felicity of mankind, which will be for ever constantly spreading and abounding, pursuant to the design of Nature; and I think may safely be added, the Author of Nature.

I leave to our brother Cnephen, who had the honour of being a priest above forty years,  
to

to impart to you the infinite number of well authenticated miracles, by which the priesthood of Osiris was established and maintained among an enlightened and refined people for fourteen thousand years. He will develop the whole art and mystery of priesthood, and give you plenary satisfaction in those matters which I have slightly sketched.

What is of far more consequence, I have the pleasure to inform you of having prevailed with him to accompany us in our voyage up the Nile as far as the first cataract. He will assist you in the study of the Hierogramata, and help you to a key to most of the hieroglyphics you will meet with in the ruins of the various cities, of which there were once more than sixteen thousand in that province.

Thebes, which could once pour forth from each of her hundred gates ten thousand fighting men at an hour's warning, has nothing now remaining of her ancient splendour, but those indestructible marbles which still, and  
ever

ever will, continue the monuments, while the engraven hieroglyphics record the account of her former wealth and magnificence. In Dendera, (the old Tentyris) there is yet one temple, and the only one entire reared by the ancient Egyptians.

You will view with astonishment and ecstasy, the indissoluble black granite obelisks covered with hieroglyphics; the only marble that never decays. The old sculpture has never been paralleled. The old statuary shews what an infinite distance the Grecian artists were ever at from their masters. The paintings, still fresh and perfect, as much surpass every effort of the Europeans.

We intend, says Cnephen, to land every two or three leagues on one or the other side of the river. We shall find on every spot enough to rouse our curiosity, and arrest our attention. I never expect to return, but have made such provision for our tour, as will convince you, that the old adage respecting the

4

priesthood



priesthood, and inseparable from it, has not been neglected QUOD VENTRI BENE SIT. I am,

My Lord,

Your's sincerely,

C. V.

CHAP. XXVIII.

*A LECTURE.*

My Lord,

ACCORDING to your desire, I requested Phtharras to give me his opinion of idolatry. I thought with you, that something very curious must be the result from a Jew on that subject. We have no reason to complain of disappointment. He very readily complied. To manifest my readiness of obliging you, with all possible expedition I have transmitted to you the inclosed, though we are fully prepared for our tour to the upper Egypt. It will be impossible for you to hear from me till my return.

I i

Says

Says Phtharras, It is an incontestable fact, that there are infinite numbers of our species who have never elevated their ideas to any beings superior to their parents, must indeed be confessed. That a great number of nations still exist in the same predicament is also true. Where the necessaries of life are scanty, or not to be acquired without difficulty and danger; this is universally the case.

In the southern parts of Africa, where men are obliged to contest every inch of ground with wild beasts (and every day) for their nutriment; they have enough to do to provide for their safety and food. These are all upon a par. Among such, Religion will never make her appearance. Such is the state of infinite miriads in the greatest part of this vast peninsula. A nation of European Tartars are a little more refined, and say their prayers once a year—to a dead horse.

It may be fairly computed, that one quarter part of our fellow-creatures are still in this state.

state. In any country where there is no property worth acquiring by artifice, priests never assemble.

In those regions where the comforts of life are attainable with facility, and men live at their ease, the arts and sciences will soon be cultivated; property acquired and secured, rapine proscribed and severely punished. The more subtle and indolent would attempt to participate of that property by artifice, which is acquired by ease.

To operate on the fears of men was the most obvious and efficacious method. They were told, that, to avert evils, and enjoy the good things of this life, it was necessary to pay divine homage to those superior beings who bestowed them. The honest priest must have been much puzzled for some ages to identify such beings as would answer their ends.

The sun was doubtless the first object of worship, and has maintained his rank the longest. The moon could not be neglected;

and the roving stars would come in for their respective shares. Rivers, corn and wine were intitled to their tutelary gods. The air, earth and sea could not be exempted. Men also, who in former times had performed singular service to mankind, soon found a place among the deities to be worshipped. Every god found a priest, and every priest found a god. Thus circumstanced were all the human race for many thousand of years with regard to worship.

When the united exertions of philosophers for many ages had ascended from the disposal of things to creation, and the discovery of a first cause ; this esoteric doctrine was confined to the knowledge of few. From the illimitable power and boundless displays of wisdom so apparent, a certainty was acquired of the existence of the one immaterial being, without beginning or end. Conscious that no idea could be conceived of him, no endeavour was made to impart any such conception.

To



To suggest such a notion to the public at large, they were sensible must be productive of the utmost confusion. Unintelligible to the generality, and inimical to the priesthood, the latter would have mustered all their strength, and called in the civil power for the destruction of such impious wretches.

Socrates made an attempt to teach the worship of one God only, for which he was held up as a standing jest, presented as a most ridiculous object upon the stage, even among a polished people, and condemned to death.

Many centuries after, it was the universal cry in a city (on a similar effort) Great is Diana of the Ephesians; every one worships that image which all the world knows was let down from heaven by Jupiter. Some persons in these enlightened days may perhaps safely doubt of that fact.

As it was found that sensible images would soonest impress the human heart, the priests were at no loss for invention. They furnished a competent number, adapted to various tastes,  
which

which any man might adopt according to his inclination. Grand temples were erected for their reception. Parade, shew, ceremonies instituted, and the important sacred character of priests energetically inculcated.

Christians are as much idolators as any of the ancient Pagans, though such severe and furious persecutors of all idolatry but their own. From the first commencement of their religion to this day, the Romans have worshipped a supposed virgin mother, saints, the bones of saints, precious relics, images, pictures, &c. Then with what front can they upbraid the worshipper of a crocodile, a cat, a monkey's tooth, or an onion?

Let us examine the tenets of those who are the most learned and enlightened among these haughty self-sufficient thinkers. They labour indeed under great, though voluntary disadvantages. With contracted hearts from education, within a confined sphere of thinking, they give themselves little concern in attaining the knowledge of Human Nature, or  
acquainting

acquainting themselves with what mankind have been, or now are.

We cannot be wrong in worshipping one eternal Being, though, it is true, no man ever did, or ever can acquire the least shadow of an idea of the Supreme. The plain inference is evident, that God never intended or expected that mankind should know him.

If any one religion came from the Deity, it would bear the same stamp with all his other works, and be intelligible, incorruptible, and universally known to all men.

Let us see what a picture they draw of a Being infinitely and immutably good. Mankind, say the priests, are born in sin, and conceived in iniquity. From the transgression of their first parents, they derive corruption in every power and faculty. All the imaginations of their hearts are evil, only evil, and that continually. They feel a strong propensity to do every thing that may displease their Creator. The Devil goes about as a roaring lion, seeking whom he may devour.

your. He, by every possible stratagem, tempts mankind to do those things only which they have the strongest inclination to perform. Being a personage of great sagacity, and of many thousand years experience, he must have a vast advantage over an ignorant reptile.

Again they say, which is right—He that believes not shall be damned. Without faith it is impossible to please God: Faith is the gift of God; faith is of the operation of God. He worketh in us to will and to do of his own good pleasure. Thus, after all, Christians unite in giving their suffrage to the most cordial approbation of the inexpugnable old philosophical axiom, *viz.* that men can neither BE nor DO otherwise than he who made them intended they should BE and DO. I am,

My Lord,

Your's sincerely,

C. V.



## CHAP. XXIX.

*On the inhuman and ill-judged Law of hanging Convicts for Felony.*

THE next thing I shall present the public with, is my thoughts upon that most barbarous law which prevails in England, of hanging felons; and though I know I shall meet with many combatants, who may argue that there would be no living were not these miserable creatures put out of the world, yet I trust, the more humane and thinking part of mankind will side with me.

I acknowledge, that it is very prudent, nay, absolutely necessary, for the law to be strict and watchful over the immoral actions of mankind; for as the world is stocked with different dispositions and tempers, the law

K k

ought

ought to watch, chastise, and punish, the wicked, as a father would his children, lest their vices get the dominion over them; but I am of opinion that no earthly law has a right to take away life, except for murder; God gave, and none but he has a right to take away.

Nature points out to the whole animal creation, that it is unnatural for one (of the same species) to kill another; and shall man, who is the king of his lower creations, derogate from the pure law of nature? shall he, whom God has made in his own image, and breathed in him his holy spirit, made him a rational reasonable being, I say, shall he dare to take the power out of his Maker's hands, by taking life, and dividing the spirit from the body, when he is expressly forbidden to do it, both by the law of nature, and the holy word?

If we think properly, we shall find it real good and greatness of wisdom for the Omnipotent

potent to place different degrees of understandings and tempers in the human' race; for, suppose we had the same even temper or understanding; of whatever kind, dull, or sprightly, wise, or foolish; in either case, we would lose a great deal of pleasure in our journey through life, which in the present state of things we daily enjoy.

If one man in a community have brighter and clearer ideas than the rest, he, of course, becomes a teacher to the duller sort, and every idea he conveys to the learner, both parties receive pleasure therefrom; the learner, like him who travels through a fine country, sees wonders which before escaped him, and, as discovery begets discovery, so does wisdom beget wisdom; pleasures lighten up pleasure, and the latter is a true child and offspring of the former.

It gives a man pleasure, that he can learn his brother; so does it to the latter, when his ideas are enlarged, and he sees wonders he never before beheld.

Even the wisest teacher, in the middle of his own lesson, will convey to himself pleasing ideas which he never before thought of; so that it is a true saying, the teacher may be taught out of the universal book of nature, till the day of judgment, if ever that should happen.

Wisdom is like a plant which springs up with us from our childhood; if it be placed in a fertile brain, (as a plant in a fertile soil) it will throw out luxuriant shoots.

It will aspire with wonder and amazement into regions where corruptible matter cannot come.

Nothing less than spiritual ideas can reach such pleasing and ravishing delights as appear to a refined understanding.

He reads the universal book of nature till pleasure flows in every page, and the more he reads and learns, the nearer he arrives to divinity.

There



There are different degrees of understanding from an idiot to the most learned and wise, and each is a help or dependant upon the other: But can all our learning and natural philosophy furnish us with reasons sufficient to indemnify us for depriving our brother of his life, because, perhaps, nature prompted him to take clandestinely what was necessary to preserve it? No, certainly: for, when God gave life and animal spirits, he also gave natural cravings of appetite, in order to prompt him on to preserve it, and gave food for the purpose thereof.

And shall man, then, kill one of his own species, because he obeys the dictates of nature? Indeed, could no better method be found out than death to secure our property, and check the impetuosity of such turbulent, diabolical, or indolent spirits, then an excuse might be framed for the desperate step of taking away life.

But

But the same ingenuity and power that made the law to hang a man, could also make or frame methods to deprive him of his liberty, and make him subservient to the will of those who had more conduct to regulate his life; and, instead of depriving him of it, make it useful to the public, and himself sensible of his former errors, and also obedient to the moral laws of his God; which before were neglected, either thro' his natural propensity to evil, or perhaps, his parents neglect; but I rather think the latter to be the case; for, when blood is corrupted, and gets into a wrong channel, it is hard to stop its course; we generally see the offspring of parents of depraved morals have a tendency the same way.

It is true, there is no general rule without an exception; but we may almost trace the blood in families of good and bad people, as jockies and cockers do in their horses and cocks.

I seldom

I seldom hear the subject of hanging felons mentioned in any mixed company, but their wishes are, that some method could be found out for punishment, without taking away life.

This, I think, is no hard matter to do,—which I shall point out; though I doubt not but it will meet with many objections among diffident people; as is generally the case when any new change happens, that leads out of the old road.

Instead of hanging or transportation, suppose they were put to hard labour, during life, or for the time they were to be transported, upon some public work, such as making turnpike roads; in the coal pits or lead mines, or cutting canals, &c.

Perhaps some may think they could not be confined, but would break loose upon the public; in this there would be little danger; and, suppose they did, the consequence could not be great; however, they should be so marked, that those who see, might read their crimes;

crimes; consequently, they would soon be brought back to their duty.

Every roguery or elopement is sooner detected now than formerly, when the country was woody, roads bad, and news-papers few; intelligence in those days moved slow, but now by the improvements of roads, regularity and swiftness of the post, with the multiplicity of news-papers, advertisements, &c. nothing can escape being known all over the kingdom in a few days.

Judge, jury, and prosecutor shrinks at taking away life for felony, which is the reason why so many villains go unpunished for little crimes, as witnesses do not care to swear, where life is in danger; which encourages them, the next step perhaps, both to rob and murder; whereas, if life was not in danger, every petty, pilfering rogue would be prosecuted without reserve and fear, and sent to labour.

This



This would be laying the axe to the root of the tree, the seeds of wickedness would be nipt in the bud; in short, it would cause a thorough change in the morals of the people: Vice would then be stopped, and brought to public shame, before it was too deeply rooted: Idleness would then be made an example of by having a mark in the face, which would not be extinguished in an instant, by a chuck under the chin, as the blackguards express it, but shame would stare them in the face all their lives, which would mortify both soul and body, and that too, before the face of the world; this would affect the most tender point in the composition of our whole frame; namely, pride, and would be a daily example to deter others.

If any thing will prevent a man from doing an ill thing, it is pride; man is ashamed of being found out in acting contrary to nature; therefore he takes all dark and private opportunities of transacting unseemly things;

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but

but if found out, his pride is touched, and he is ashamed of it. Though pride and shame are two inseparable companions, yet they are perpetually clashing with each other; for, when pride is in the heart, it will make shame blush at every unseemly action.

Therefore, the best way to keep down the bad morals of man, is to plan such laws as will keep them at variance.

But though pride is one of the most valuable and noble passions that belongs to the noble frame, if she take the right way, yet she sometimes over-acts herself, by desiring to be great all at once; the flattering ideas open too fast upon her, and prompt her to methods unwarrantable by law, or consistent with honesty.

Pride is seated in the soul, which gives it lofty aspiring ideas, and would never act contrary to divinity, had she not so close connections with the animal spirits of a corrupt body; it is those that elevate or depress her, according to the state of health we are in.

Should

Should a person be, by nature, of a hot constitution, his animal spirits run quick and lively, which gives the whole frame a sprightly, active, disposition; it cannot rest, but must be in motion; stirring the very soul to action, as well as the body.

Should a person be of a cold constitution, his animal spirits run slow and languid, and so in proportion is his disposition of mind; moody, stupid, dull, and heavy.

Though experience so clearly proves, that the human race differ so widely in their different dispositions or intellects, yet I make no doubt, but every soul on it's entering the body, is alike pure, and tending to divinity; therefore the diversity of understandings, and evil or good qualities which we generally find among men, arise solely from the state, or habit the animal fluids are in; and these are the sources of either good or evil, or rather of pleasure and pain.

By taking a philosophical view of the works of nature, and particularly of our own wonderful frame, it will open our ideas sufficiently to prove, that it is the animal spirits which, in some degree, make us roguish or honest; idle or industrious; wise or foolish; and the Maker and Giver of all things sees it is necessary and proper for his creatures to have such diversities of understandings and dispositions among them, in order to checquer the world with varieties of good and evil; it is by experiencing the latter, that we are capable of knowing and enjoying the former, which makes our sojourn here more agreeable: was it not for this, life would scarce be worth enjoying.

Can a man say, because he is happier or greater, in this life, than his neighbour, that he is a greater favourite of his Maker? forbid it, reason. Did not God make all, and give various understandings to all? and could he not, if he thought proper, make that understanding



standing equal? certainly he could! but had it been so, the journey through life would have been one even, smooth path, which would have made it insipid and tiresome; conversation would lose its use, because all men would have been of one mind. The different understandings which men are possessed of, make them contradict each other, raise arguments, and form plans to find out the truth that leads to divinity. And though the morals of some men are very bad, yet we know not but the Maker of all gave them on purpose for some wise end, as very often good comes out of evil; however, though it may be proper to check or suppress all wickedness, as much as we possibly can, yet I think it unwarrantable in man to take away life, except for murder; neither do I think that the law, as it now stands, for hanging felons, has the desired effect in lessening the growth of evils.

CHAP.

## CHAP. XXX.

*A Scheme to dispose of the Felons, without Death  
or Transportation, and make them useful  
Members of Society.*

**I**T is a prevailing opinion, that it would be much more advisable to adopt some method of employing condemned criminals (except for murder) to work such a number of years, (according to their crimes, as might be agreed on) on some public work in the kingdom, rather than either to hang or transport them abroad: transportation is not only attended with a great expence, but the loss of a subject, which, if employ'd at home, might be made useful to the public by his labour; and as to hanging, experience has proved that it has not had the desired effect  
by

by deterring villains, as many robberies are committed even under the gallows; besides, it seems unnatural to take away life, except for murder.

It is humbly submitted, whether or no the following methods would not have a better effect to work a moralous change among the lower class of people, *viz.*

Those cast for death, or transportation, should work at hard labour for a number of years, according to their crimes; and, in order to deter them from running away, and if they did, they should be so marked as to be known, and assuredly brought back, upon a reward being offer'd, the amount of which should be marked on the body, so that it could not be defaced during life: this may be easily performed by the same method the Indians tattoo themselves and beautify their skins. This is done by pricking the skin with a needle, in any sort of letters fancy directs; after which, rub fine gun-powder therein.

If

If cast for death, the criminal should be marked in the fore-head with R. V. as an index; but his name, crime, date of the year, and place of abode, should be marked in full length on the arm. If cast for transportation, it is supposed the crime is not of so deep a dye; therefore his name, &c. should be mark'd under some part of his cloaths: the arm is the most proper, so that his misfortunes might be covered at the end of his servitude, and by receiving a certificate of his good behaviour, &c.

Thus mark'd, these people might be safely employ'd on any public work, with a keeper to every score of them, and in order to encourage and not make life hang too heavy, every man should have what he earned above paying for his keeping, and every thing that was necessary to keep the animal spirits and life up in vigor and chearfulness. As twenty would be in a mess, they would be well fed at a low expence, witness the soldiers in barracks.



racks. What money spared above their diet, at the end of every week, should be put into a public stock to assist them if sick, and the surplus should be reserved to them at the end of their confinement; also should any one escape and run away (to cause the expence of advertizing, &c. to bring him back) such expence should be paid out of the said public stock.

Two escapes should be attended with the punishment of whipping only: for the first, one hundred lashes; and the second, two; and the third escape, should be punished with death.

A printed paper, setting forth the conditions of encouragement, punishment, &c. should be delivered to them in a tin box, that they might not plead ignorance: by this regulation a great expence would be saved, at the same time make every one an useful member of society, and earn his own living; they would be encouraged to stay their time, as they

M m

would

would be sure of a sum of money at the end of their confinement, to begin the world with. Perhaps it might be advisable to be conducted in the nature of a tontine, the amount of the stock at the end of the term to be equally divided amongst the survivors ; and, in order to bring this to an equality without fractions, every twenty that worked together, and condemned for the same number of years, should be in the same class.

This scheme would induce every one to persuade their comrades to behave well, stay their time, and not run away to incur expence, as the remainder would suffer for it in the end, by the stock being reduced.

A keeper, or over-looker, should be of a mild, moral, and good disposition, and also one of credit, to command respect ; likewise a salary should be allowed, to keep him as such, as humanity and gentle behaviour will gain more on mankind than harsh usage ; for if a person be bound that he either cannot,  
or

or dare not retort outwardly, yet the inward man will sensibly feel an affront, and if he should be of a revengeful disposition, will take all opportunities to resent it also.

It is not to be supposed that human nature, like a horse or a dog, can be whipped into compliance; they may be afraid of the whip, but they will ever despise the whipper and the cause of it: in fact, we may be confident that cruel usage will never work for good on human nature; in short, any one that judges from his own feelings must acknowledge this, I do not think there is one in five hundred but what would respect a person that would use him kindly, when he had it in his own power to use him otherwise. Any tradesman, such as weavers, shoe-makers, &c. might take a criminal of their own trade, and employ him very safely under those conditions, as he would be always in the hands of the law, and while thus marked, if he did escape for a time, it would be impossible but he

would be brought back: however, considering the encouragement, and danger of whipping, and death, I rather think that none would attempt to run away.

In 1785, this scheme was published in the 5th edition of the New System of Husbandry, circulated in America, since which the government has enacted it into a law; however, they only did it in part, as they left the most effectual out, viz. the marking in the skin, which could not be effaced; and in order that they might be known, they are cloathed with a coat of two colours, &c. so that if a criminal escaped he might throw off his cloaths, and run into the woods; from thence they may go far enough before found, so that leaving out the main point it is a doubt of this scheme having the desired effect.

English felons might be employed on canals or turnpike-roads, in different companies: there would always be found proprietors enough ready to employ them at wages according



cording to the country prices. And in harvest-time, many would be glad to employ them, as they are mostly stout young men; it being safer to guard against a rogue we know, than one we know not.

Women felons might be employ'd in women's work, such as spinning linen, woollen, &c. Houses in different districts might be taken as work-houses, and with each company a woman over-looker: the women should be marked, and have the same encouragement as the men, also if they run away the same punishment. But perhaps they knowing the full conditions, and consequence of an escape, few or none would attempt it, particularly after an example being made.—

An advertisement might be put in the news, with a caution not to harbour suspected persons, without looking for the mark on the arm, neither should any captains of vessels take them abroad, without observing the same rule; if felons, to give notice by letter where they belong.

## CHAP. XXXI.

## A TRUE TALE.

*This story shews how far the prejudice of education will go, to keep men in their blind errors in point of religion, &c.*

**T**H<sup>O'</sup> the author was bred in the principles of the Protestant faith, yet he is no bigot to any religion, sect, or people; Turks, Jews, or Infidels, are equally respected by him, provided they are good honest citizens, after their own faith; as he would wish to indulge his own thoughts with freedom, why should he not admit others to do the like? it would be unjust to blame any, for believing what they are taught by their parents from their infancy.

The

The Hottentots, who pray to the devil, make that figure with their own hands, and worship it, are rather to be pity'd than censured, as they are taught so to do by their priests, who, like the leaders of most other sects, make a trade of religion.

Were a child born of a Hottentot, brought up from its infancy by a Turk, it would imbibed their principles, and believe in Mahomet: on the other hand, were it brought up by a Christian, it would consequently be inculcated with the principles of that church.

Any error there is in the form of religion, must be imputed to the first teachers, as in latter days the priest-hood has only followed their leaders; a lie being once told, tho' known to be one, at first may be repeated so often from one generation to another, that in the end it would become a crime to believe the contrary.

This leads us to give two or three stories, related by the author of this work, who gives  
both

both time and place; therefore may be refuted, if not thought to be true.

He having a tract of land, called Carrickmakigin, in the parish of Drumrilly, county of Litrem, Ireland, his intention was to improve it by the English method of husbandry. Accordingly he took from the city of York English farmers' servants, implements of husbandry, together with a parcel of broodmares, a stallion, a waggon, and post-chaise.

At his arrival, as is customary, gentlemen came to visit him, and among the rest was a Roman priest, who attended that parish; he went by the appellation of *Father Rilley*. This gentleman, being a facetious kind of a man, the author gave him an invitation to make his house his home, when he came to attend his flock, as he lived at a distance.

The author had not been long settled in the country, when he found he had got amongst a parcel of pilfering thieves; in short, he had a many articles stolen. He told

Father



Father Rilly this, and remarked it must be some of his flock that were the aggressors, as his servants were all Protestants, and there was not any other of that religion in the neighbourhood beneath a gentleman. The priest coincided with his opinion, and said he believed he could cause the articles to be restored, if he had a list of them. He was asked how he would proceed. He said, he would first give notice at mass for them to take back what was stolen before the following Sunday; if not, he would curse the thieves by bell, book, and candle-light, which it is supposed he did. However, this caused only two articles to be returned out of thirteen stolen. Well, well, said Father Ridley, then I must take another method. He was asked what that was? he replied, he would swear them by the clugnafala: he was requested to tell what that meant? he said, it was the Irish name for a bell. He was then asked where it could be found? he answered, that

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he gave it some time ago to the priest of the next parish—that the author must send a couple of men to him for it—if he had it not, he would tell to whom he gave it, and that the men must go from priest, to priest, till they found it. Accordingly, a couple of men were sent, who, after two days, returned with the bell. It was a square one, and made of copper; the size might perhaps be what would contain three or four quarts. It was by hanging about wore very thin, and full of holes, and had no tongue. On receiving the bell, Father Rilley ordered all his parishioners to attend at the author's house on a day fixed. But it must be observed, that, among the things missed, the malt-house was broke open, and some malt stolen. The priest began swearing the people, till he came to the person who committed this fact. In handing the bell to him, he turned pale, and dropped down in a fainting fit. When he came to himself, he confessed he stole the malt, for which

which he was forgiven. No other discovery was made, so it was supposed the guilty did not attend; for indeed the parish was very large, neither perhaps would this guilty man have come, if he knew for what he was wanted.

The people were dismissed, and the priest stayed to dine with the author, who begged he would give the history of the clugnafala. At first he seemed rather unwilling; but, after much persuasion, he complied.

The dining-room windows faced a large loch, three miles diameter, across which, and near the water-side stood Drumrilly church, where, in the yard, the author's wife lies buried. On one side the loch was Col. Gore's park, which almost reached from his house to the author's. The church and park were both in view. The priest bid the author look at that church. You see, said he, (pointing to it) it has not been long built. At such a period, resumed he, it was burnt down, and,

while on fire, an angel was seen taking the bell out of the church, and hide it in a brier-bush in Col. Gore's park (pointing to the place). Consequently, said he, the angel taking care of the bell, shews it to be sacred. When he had done, the author asked him if he thought it was true? Doubtless,—answered he, so it is believed by all the neighbourhood. But do you think, said the author, that any one saw the angel take the bell and hide it? He would not confess his own belief for some time, till being a little elevated with liquor, and none but the author's family present, (who were all Protestants,) he confessed he did not believe it. Then what is the reason, replied the author, you impose such an abominable falsehood upon your people? He answered, he thought it no harm to start a wonder now and then, to keep them in ignorance and subjection. In short, the low Romans in that neighbourhood put as much faith in the clug-nasala as the Pope does in his relicts, and as firmly



firmly believe the angel saved it from the fire, as we believe the many wonders related in scripture, or the Mahometans in their Alcoran. In fact, the power the priests have over the ideas of these ignorant, credulous people, is amazing ! but it is not to be wondered at, as they are taught to believe the church is infallible ; consequently, it is the fundamental part of their creed to believe what the priests tell them, be it ever so absurd.

The late bishop Syng, when bishop of Elphin in Conought, Ireland, was a particular friend of the author's, from whom he had a general invitation to make his house his home, when in the country. The author happening to be there one St. John's day, he went into the kitchen to speak with the head-cook, Mr. Carlibo, a Danish Protestant, and a very sensible man. While he was talking to him, in came the under-cook, who had been hearing mass. Well, said Mr. Carlibo, what news, Nell?

Nell? in a jocular way. Great news, indeed Sir, answered she, This day Virgin Mary came down from Heaven, and appeared to a woman at a well, from whence she was fetching water, was very angry, and told her she ought to be at mass, and not fetch water on St. John's day; that it was a great sin to do any sort of work on that day, and likewise ordered her to go to the chapel and tell the congregation so. The woman remarked, they would not believe what she said. Virgin Mary then told her to put the pail on her head and her hands to it, from which she should not take them down till she had heard three masses; and this should be a token that she appeared to her.

The author asked her if that was true? O yes to be sure, Sir, answered she, very true indeed; for the priest told us so to day at mass, and I am sure he would not tell a lie.

*Another*

*Another instance of their credulity is as follows:*

About this time, the author had a parcel of men at work in a hay-field, and rain coming on, he took them into the malt-house to clean out a quantity of mushy straw and dirt; as they made a great dust, he stood at the outside of the door, which was half open. He saw one of the men take a nest of eggs in his hat, and hide them behind the door, the rest of the people looking at him. After a little time, he went in, and asked them if they saw a nest of eggs that lay there? They answered in the negative. When he pressed it more closely, they said they would take their book-oath they never saw an egg since they came into the malt-house. The name of the man seen to hide them was Cormack, which is Irish for Charles. He was a favourite in the family, to whom they were very kind, he having eight small children, all very pretty. The author asked him if he saw the eggs? No, by ye'en, answered he; I will take my book-

book-oath I did not see an egg since I came into the malt-house. A bunch of keys being in the door, a thought struck the author: he lay'd two across, and asked the man by that cross, and by the iron and steel that pierced the sides of our Saviour, did he, or did he not, see the eggs? By ye'en, said he, I would not swear that for all the world; there they are, behind the door.

Tho' these tales may seem fabulous, yet they are literally true. The ears of the credulous are ever open to wondrous stories, tho' the ideas of men are much enlarged of late years. Formerly, every country town had a witch in it, that was supposed to be the cause of many misfortunes; indeed, it is shocking to read of the many poor innocent old women, wrinkled with age, who have formerly suffered death for witch-craft, and which, in fact, could never happen. — Indeed, it is believed the witch of Endor, mentioned  
in



in scripture, has not helped a little towards strengthening the belief of many wonderful witch-stories, as we scarce ever hear a tale told about them, but the witch of Endor is quoted to support it.

Qq

CHAP.

## CHAP. XXXII.

*The Heads of a Trial at Bury St. Edmonds,  
Suffolk.*

ON the 10th of March, in the 16th year of the reign of Charles II. before Sir Matthew Hale, Knight, Chief Baron of his Majesty's court of Exchequer, charges were brought against Rose Cullender and Amy Dany, widows, both of Leystoff, in the county of Suffolk, for bewitching Elizabeth and Ann Durent, Jane Bocking, Susan Chandler, William Durent, and Elizabeth Pacey; who severally swore that they were bewitched, and made to go in fits, and vomit crooked pins and nails, and that Dorothy Durent went to Dr. Jacob of Yarmouth, who was skilled in curing bewitched people; that he ordered the child's

child's blanket to be hung in the chimney corner all day, and if she found any thing in it at night, to throw it into the fire. At night, when she took down the blanket, a toad dropped out, and ran about the house, but was caught, and held with the tongs in the fire, till it cried and at last went away with a flash and a crack like a pistol. The next day, the deponent, Dorothy Durent, saw Amy Dany, whose face, legs, and arms, were much scorched with fire, &c. &c. &c.—In fact, the trial was very long, and a deal of such ridiculous stuff appeared, and was sworn to; upon which the judge and jury condemned the poor innocent women to death, and they were executed accordingly. When they were put on their trial, they pleaded *not guilty*; and, when at the place of execution, they confessed nothing—indeed, the poor creatures could have nothing to confess.

It appears that the above children thus bewitched might be about the age of the Cock-

lane-ghost, a recent impostor, and well known to most people in the kingdom.

Another impostor appeared at Bristol, who imposed on the world 18 years, till the Devil was cast out of him in the parish-church, in the said city, by seven preachers; but, to credit be it spoken, there was only one clergyman of the church of England amongst them, the others being Methodist preachers. This affair happened about the 13th of April, 1789.

## POETRY.



POETRY.

CHAP. XXXIII.

MARIANA AND EDWIN.

**W**HEN injur'd innocence attracts the eye,  
 Lives there a man that can repress the sigh?  
 Will social sympathy not lend a share,  
 To sooth or solace or support the fair?  
 Or beats the heart that cannot feel distress,  
 When speechless pity silent claims redress?  
 If such there be—O bear the niggard soul  
 Where frigid seasons half condense the pole.

Sweet Mariana, loveliest of the throng,  
 The fairest maid that walk'd thy banks along,  
 Soft flowing Lagan!—(where I us'd to leave  
 My youthful limbs amid thy polish'd wave,

And

And on thy margin early in the morn,  
With Gaston shook the dew-drop off the thorn,  
Or through old Cromac sought the cooler shade,  
Where aged oaks their verdant branches spread,  
There Thomson's page first taught me to admire  
The rural scene, and string the doubtful lyre.

—Tall, graceful, elegant, designed to please,  
A modest dignity she join'd with ease,  
A face as fair as beauty's queen display'd,  
When yielding waves bestow'd the charming maid ;

These graces to accompany'd sense refine,  
Learning the brightest jewel of the mind :  
Such was the youthful Mariana's charms,  
That kindle love and sensual thoughts disarm.

An early band of wealthy suitors came,  
Whose lands were merit, and whose gold were fame ;  
This wish'd her hand, and that to gain her strove,  
But 'mong their pleadings never spoke of love ;  
Each thought, but vainly, his estate in land  
Should all obedience and respect command.

Among

Among the rest young Edwin \*gently came  
 And bashful blushing told his tender flame,  
 Sweet Mariana listened as he spoke,  
 And soon the sigh of self-conviction broke;  
 Her fault'ring breath could scarce the word compose,  
 While o'er her cheek the vermil symptom glows,  
 Her wounded heart with palpitations strong,  
 Robb'd of its eloquence the nimble tongue,  
 But Edwin ignorant in ways of love,  
 Thought not his words of artless truth could move,  
 Simply he deem'd they some offence convey'd,  
 And bowing pleads a pardon from the maid.  
 A candid passion can't be long conceal'd,  
 And soon their mutual wishes were reveal'd,  
 Reveal'd alas to be their mutual smart,  
 Not the sollicitude that charms the heart.  
 What bounds can hold the heart when love inspires,  
 What object stay or turn the fond desires!  
 Not all Potofia's riches laid to view  
 Could swerve the lover when his passion's true;

Teem

\* If this was not a true story, it might be thought a plagiary from Goldsmith's Hermit.

Teem India's treasures to his ready eye,  
And heedless still he'll for his mistress sigh :  
Reason itself with love has little force—  
It surely rises from some noble source.

Young Edwin's fortune was but charms and sense,  
Mariana's father doated on his pence ;  
A wealthy match was all his heart desir'd,  
Heedless if love or tenderness inspir'd ;  
So when his daughter's wishes first he knew,  
He swell'd with anger and in passion flew,  
Rage fill'd his bosom and revenge his heart,  
And quickly plann'd the faithful pair to part.

War then with horror spread it's dread alarms,  
Took fires and sons from wives and mothers arms,  
This fell a victim, that with dread beheld  
The frightful terrors of th' embattled field ;  
Then Mariana's father laid it so,  
That prov'd young Edwin to the King a foe,  
Straight had him seiz'd, and charg'd as for a spy,  
Himself the judge the injur'd youth to try.

What could he hope from innocence itself,  
When perjur'd prejudice for worldly pelf

Fill



Fill the broad seat where justice should prevail,  
 And hold aloft her ne'er-belying scale?—  
 Doom'd to the gallows, see the victim led,  
 While round the croud their tears unceasing shed,  
 The sob of sympathy in ev'ry breast,  
 Their tender pity and their grief confess—  
 He fondly begg'd but just to see his love,  
 But all in vain, his pleadings could not move:  
 Tore from the world in perfect bloom and health,  
 He died a sacrifice to fardel wealth.

At home made fast, by servants too secure,  
 Soft Mariana must her lot endure.  
 But guess, if narrow fancy can compose,  
 The pangs of anguish and the wings of woes,  
 That tore her heart and ev'ry sense awake,  
 When first her sire of Edwin's murder spoke!  
 Life hing'd on hope will fall, when hope's no more,  
 Th' spirit, wand'ring, seeks some happier shore;  
 Mariana's hopes unhing'd no more could turn,  
 But falling, verg'd distractions hopeless bourn.  
 Her eyes were clos'd—they open'd—shut again—  
 Then life restor'd her to severer pain.

Too late alas! the father loos'd his child,  
When she as quickly all his hopes beguil'd,  
She left his house and sought a better fare,  
Than that she found beneath his feeble care.  
First to the city, by distraction led,  
With heedless steps the luckless mourner sped;  
Here soon a noted matron mark'd the maid,  
And soon as mark'd, her hopeless heart betray'd;  
She saw her innocence and play'd her part,  
With all the cruel cunning of her art,  
Deceiv'd the mournful fugitive of love,  
From kinder hopes of happiness above,  
Undid, seduc'd, and ruin'd ev'ry charm  
That 'waits on virtue, or can vice disarm.

Inur'd in all, to all the horrors of her fate,  
Reflection touch'd her—but, alas! too late:  
When sleepless conscience 'woke the busy thought,  
Dire dissipation its condolment wrote;  
“Another spoiler and another came,  
“The first was welcome, and the last the same,”  
’Till every tender feeling was effac'd,  
And in their place sad anguish fill'd the breast;

Nor

Nor now the Bagnio's troubles did she dread,  
For all her softer sentiments were fled—  
Yet if some youth should ask what bro't her there?  
The question drew th' involuntary tear,  
And keen remembrance swell'd her troubl'd breast;  
But true repentance was a transient guest.

Chance turn'd it so her brother met her here,  
But she so chang'd and alter'd did appear,  
He knew her not. He harass'd thro' the wars,  
So strangely alter'd and disguis'd with scars,  
She ne'er suspected 'twas her brother prest,  
In am'rous dalliance o'er her injur'd breast—  
But passion, pausing, stopp'd to hear her tale,  
Else had the scene been horrid to reveal.

“ Beside the Lagan, gentle flowing stream,  
“ My father liv'd a man of wealthy fame,  
“ Two rising children claim'd his kindest care,  
“ A daughter—I, and only son his heir.  
“ A forrid lover wish'd to gain my hand,  
“ My father too preferr'd his strict command;  
“ But oh! my heart was to another giv'n,  
“ And Edwin's charms were all my hopes of Heav'n,

No

"No wealth he had, and this my father saw,

"Devis'd his murder through perverted law—

"Then nothing pleas'd, depriv'd of joys so dear;

"I fled my father and was flatter'd here."

"Oh! Heav'ns 'tis she! my dear lost sister see,

"That brother mention'd, and that heir is me!

"But leave this house where sin and death does dwell,

"Retrieve thy ruins from the jaws of hell—

"O Mariana! injured and distress!

"Come child of sorrow to my willing breast."

Restor'd again to glad relations arms,  
And rais'd to virtue with its kindred charms,  
She fled the world and all its tempting wiles,  
Where cunning cruelty the wretch beguiles,  
And by repentance and conviction true,  
Where holy sisters hallowed rites pursue,  
Deep in the convent injur'd Heav'n to please,  
She pass'd a life of piety and ease.





CHAP. XXXIV.

HOSPITAL FOR LUNATICS.

**W**Hat various pictures changeful man appears,  
 In youth, in love, in learning and in years,  
 In arts, in arms, in genius, madness last;  
 What then is youth, love, genius, learning past?  
 Great Swift, the pride and terror of the world,  
 Sunk to this state, by madness he was hurl'd,  
 His daring flights were levell'd with the low,  
 Down to a moving spectacle of woe;  
 Then admiration ceas'd, and pity came,  
 Awaken'd keener by his shining fame,  
 Yet all his piercing genius could not save  
 His understanding from confusion's grave.  
 God sent him genius; art supply'd him lore,  
 But robb'd of reason, these could shine no more.  
 Reason's the man, whate'er the fool may say,  
 It clearly guides him from each beastly way:

Take

Take this, what then? he's beast, or what you will,  
A human figure without human skill.  
Reason's to life what life is to the man,  
It humanizes nature's skillful plan;  
Without it man is but the human form,  
That wears his shape like bird, beast, fish, or worm.  
Here, see the maniac raging round his cell,  
And to the walls his roving sorrows tell;  
Still in his eye he sees the talking croud,  
And questions freely, and converses loud;  
Strongly impress'd by some distresses past,  
The only thoughts that haunt him to the last—  
Then he complains—scarce thinks about his fate—  
Sometimes he's happy in this mournful state;  
Counts o'er his lands, his houses, fortunes, friends,  
In nameless thousands on his finger ends;  
Then doubtful reason wakes him from his dream,  
Lost are his lands, his fortunes, friends and fame,  
'Where am I! 'tis not my wonted home indeed,'  
He says, and then his heart begins to bleed;  
Distress o'erwhelms, madness comes again,  
And 'wakes anew the mental roving flame—

He starts--then pauses--stares--then looks around—  
 Then talks—now listens for a sound,  
 Lost state of nature! awful madness hail!  
 Muse, snatch the phrenzy and its flight reveal.  
 Ah! see the ruins faithless love has made,  
 In the 'lorn damsel wantonly betray'd,  
 The sad deceiver of her youthful heart,  
 Completes the mournful measure of her smart;  
 Sill in her mind, the foremost and the last,  
 She doats unceasing on their moments past.  
 With hands enclaspt and low dejected eye,  
 Speechless she sits and vents the rising sigh;  
 But seldom weeps; for grief when most severe  
 Is ne'er distinguish'd by the falling tear;  
 And silent hears her visitors request  
 To know the loaded troubles of her breast—  
 But if they chance the perjur'd dog to name,  
 The faithful fool is boundless in his fame.—  
 "Yes he was fair—and promis'd fairer, too—  
 "He's marry'd now--are you his wife? be true—  
 "And tell me right—Oh no, he's dead they say,  
 "But yet me thought I had him t'other day—

"Go

"Go fetch him quick, and say Maria sends—  
 "No stop—'twould get him anger from his friends—  
 "Sweeter than roses!—yes I pull'd these flow'rs  
 "To deck my lover!—but he's gone ye pow'rs,  
 "He'll surely come to night—ah! no he'll not,  
 "Poor lost Maria is by him forgot.  
 "My little angel too is gone to heav'n—  
 "Won't all our sins—yes, yes they'll be forgiv'n."  
 Thus floats her brain as fleeting fancy teems  
 Her frantic pictures o'er her waking dreams.



## C H A P. XXXV.

A VIEW OF THE EXCHANGE COFFEE  
HOUSE,

WITH A GROUP OF ITS WELL-KNOWN VISITORS.

**W**Hat various faces here we thronging view,  
 From Nova-Zembla down to swart Peru,  
 Met for the mutual benefit of each,  
 To gather news or useless lore to teach;  
 Here men of straw\* with men of fortune meet,  
 And men of neither, both familiar greet:

Some

\* Men of no capital.



Some form their face to plodding wisdom's guise,  
And what they want in head their looks supplies,  
Who, anxious still to take th' unwary in,  
Turn plain religion to a downright sin;  
For all these faints of satan do or say  
Is in the sober serious preaching way.

Young Bully Bragwell struts among the rest,  
And Billy Button neat and finely dress'd;  
Grave Adam Archly comes to read the news,  
To talk of goods, and labels to peruse;  
Tells how the nation will be over-run,  
The country ruined and the state undone;  
What monstrous importations now we make,  
Our stores are cramm'd, our merchants soon must  
break!

The grand assembly—nay the congress should  
Prohibit Britons—that would do us good;  
You see our dollars are a draining fast,  
We'll scarce have cash to buy us meat at last.—  
Was I in congress!—Here they laugh outright,  
And Adam leaves the Coffee-room thro' spite.  
Such is the doleful picture Adam shews,  
He thinks that all the world around are foes,  
And tho' the fool is scarcely worth a pound,  
He talks as big as if the town he own'd.

Blank puppy John with trudging walk comes next,  
 His motto ignorance, and vice his text;  
 No man with greater consequence appears,  
 Altho' the puppy's scarcely twenty years;  
 If cousin Sam salutes him passing by,  
 The empty fool will scarcely lend an eye.

Still in a hurry Johnny Pr—g—e comes,  
 Within his mind computing various sums;  
 When news is stirring Johnny hears it all—  
 By G—d, dear Sir, 'twill make the linens fall.  
 His thoughts are fix'd on nothing but per cent,  
 For this he labours with a fond intent:  
 His looks are absent and his words are plain,  
 His acts are honest and without a stain,  
 His ways are odd, his sayings odder still,  
 His manners low, his sense is what you will;  
 He knows the earth is round, the sun is warm,  
 And that the planets do us little harm,  
 Has some shrew'd guess where old Hibernia lies,  
 That London sits beneath Britannia's skies,  
 That Scotland borders on the banks of Tweed,  
 (Where Thomson tun'd his tributary reed,)  
 That Paris is the gay Parisian's boast,  
 And that their ways are frivolous at most—  
 Some other hints like these make up his wit,  
 Which is for money more than morals fit.

See

See Ab—l Jemmy come with eager speed,  
To look a chapman or the books to read,  
With lifts and famples of the goods he sells,  
And then their matchless qualities he tells;  
Begg they may call to-morrow or to-day,  
And for the cash—no matter when they pay:  
Such was the ways that Jemmy used of late,  
'Till needy duns compell'd him to retreat.—

With oily tongue and sober pensivè pace,  
To cloak a heart of knavery and disgrace,  
Comes in old Cheatwell, just with parson's air,  
But ev'ry one of Cheatwell should take care:  
Observe this rule, whatever he bids you do,  
The very opposite you must pursue.  
Take his advice in nothing if you can,  
For secret villainy is Cheatwell's plan.

See yonder comes the secret working knave,  
The tool of infamy and error's slave;  
In business fail'd, he's now a thing of state,  
To gull the Censors and the people cheat;  
He tells a tale of artful lies combin'd,  
That both perplex and stimulate the mind;  
He dreads the constitution will be broke,  
And that new government would be a joke.  
No pains he spares his proselytes to make,  
For this, all virtue's laws he'll freely break,

Q q 2

And



And ev'ry compact, social and divine,  
 For this he'll sacrifice at Plutus' shrine,  
 Censure this Cenfor, turn him from his place,  
 And load the knave with merited disgrace.

But yonder comes the friend of human kind,  
 And lib'ral thoughts employ his lib'ral mind;—  
 'Tis honest Dealwell, of unfulled fame,  
 Whose gold is nothing better than his name;  
 His word will buy what others specie can't,  
 For virtuous dealings is his sole intent.

Exhaustless lines could scarce pourtray the group,  
 That daily here for news together troop;  
 Some good, some bad: the English, Irish here  
 With French and Dutch familiarly appear;  
 The Spaniard, Portuguese, and sober Swede,  
 Meet India merchants in the course of trade,  
 The Russian, Prussian, Turk, Scot, and Jew,  
 With home-bred Yankees here we mixing view;  
 And as they pass before the candid muse,  
 Each country's merits in its sons she views.

Sons of our great forefathers first behold,  
 In virtue foremost and in honour bold;  
 Manly their port, and open his their face,  
 Their dealings plain, polite, and with a grace:  
 Where'er the prow has bore the human form,  
 There daring Britons have withstood the storm,

Of



Of toiling commerce, or with gen'rous zeal,  
 Gave social arts to raise the common weal,  
 Swept o'er the world and bore their thunder round,  
 Till crouching Europe trembled at the sound,  
 Great Neptune own'd their empire o'er the main  
 When Hawke and Russell rul'd the watery plain.  
 Ah ! falling Britain, whither fled of late  
 Thy genius, spirit, and thy sons so great !—  
 See sister Rome, she once enjoy'd her day,  
 Her very name is sinking to decay ;  
 Empires, like men, may flourish and grow great,  
 But yet their periods are prescrib'd by fate.

Hibernia's next, " a nation hardly us'd,  
 At random censur'd, and by some abus'd,"  
 Bold sons of freedom, honesty and fame,  
 By daring deeds they dignify their name ;  
 True sons of hospitality and worth,  
 Nor lives humaner children on the earth—  
 Give Paddy whiskey, and he's just a god,  
 That makes opponents dread his sov'reign nod.

Observe that soft, light-headed troop advance,  
 The airy off-spring of gay tinsel France ;  
 Bows, scrapes, and cringes are their fav'rite trait,  
 New buckles, canes, and clothes for ever neat,  
 Fine powder'd heads, long ruffles sweeping down,  
 The gaze and wonder of the country clown :

But

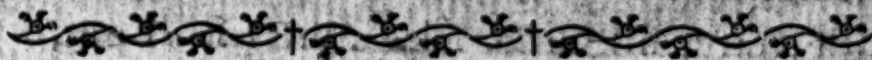
But yet this nation is for science fam'd,  
 Altho' so much for fops and fopp'ry blam'd;  
 And friendly Louis bade his armies go  
 To quell the venom of our British foe.  
 See there the surly Spaniard as he walks,  
 Vain, solemn, empty, pamper'd as he stalks;  
 Dull, lazy, ignorant, and slothful bred,  
 With nought but empty titles in his head,  
 He boasts his long-descent from blood so pure,  
 White, and un sullied by the jetty Moor.

Here view the Dutchman, sober, dull, and plain,  
 Laborious, striving how to gather gain;  
 With double coats to guard the northern blast  
 That chill the borders of the Friezeland coast.  
 Thousands beside, the painting verse demand,  
 But narrow bounds proscribe my wanton hand.

What various labels round the room appear,  
 'Twould make a volume to recount them here;  
 This tells us where the wine is cheap and good;  
 That where it's both in bottles and in wood,  
 Here by that scrawl we see where bills are sold,  
 There we're inform'd of persons wanting gold,  
 Ships to be had, and lodgings to be let,  
 Genteely furnish'd, either dry or wet;  
 Poor luckless clerks, whom fortune still despise,  
 For places, posts, and wish'd employment tries,

Declare

Declare their merits, here display their hands,  
And that they'll wait on gentlemen's commands;  
" Please to enquire, or leave a line below,  
" Which punctual will be noticed by O,"  
Such is the various scenes that here we view,  
Where men of business tempting wrath pursue.



C H A P. XXXVI.

ENGLISH FREEDOM.

*Hominem Pagina nostra sapit.*

MARTIAL.

**H**AIL! happy land where Freedom smiles secure,  
Where no proud tyrant robs the thrifty poor,  
No empty lordling grasps the whole domain,  
Nor famish'd farmer tills the fruitful plain;  
Each peasant's cottage is his castle wall,  
And boundless liberty defends us all:  
No pompous monarch wields a sceptre here;  
No sacrilegious bishop do we fear,  
All unrestrain'd, no pow'r but law can bind,  
Britannia's sons are free as passing wind.  
Time out of mind the poets us'd to stray  
O'er groves and grotts to paint the rural day.

Rumag'd

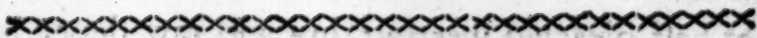


Rumag'd each mead and garden to complete,  
 The rough appendage of some country seat;  
 Or rack'd invention to pourtray a grove,  
 That only harbour'd innocence and love,  
 Or wildly painted on the grassy mound,  
 Some simple shepherd with his flocks around—  
 From scenes like these, congenial to my heart,  
 Half pleas'd, half forc'd, some useless hours I part,  
 And through the city mark each varied scene,  
 Tho' wanton folly lifts her veil between.

“ Sweet London! thou lowliest of the lawn,”  
 Where rising greatness opes its pleasing dawn,  
 Where daring commerce spreads th' advent'rous sail,  
 Cleaves thro' the wave and drives before the gale,  
 Where genius yields her kind conducting lore,  
 And learning spreads its inexhausted store:  
 Kind seat of industry, where art may see,  
 Its labour's foster'd to its due degree,  
 Where merit meets the due reward it claims,  
 Tho' envy dictates, and tho' malice blames:  
 Thou fairest daughter of Britannia's train,  
 The great emporium of the southern plain;  
 Best seat of science, friend to ev'ry art  
 That mends, improves, or dignifies the heart;  
 'Tis thee I sing; thy various scenes display,  
 And praise or blame, or bring dark vice to day.

CHAP.





C H A P. XXXVII.

MISFORTUNES OF A FOP.

**T**OM TUG, a tar, with toddy half seas over,  
 Espy'd Jack Tinsel just arriv'd from Dover,  
 Zounds! Dick, says he, observe the sail a-head,  
 Full rigg'd, by Jove, with all his canvass spread,  
 Tho' damn his eyes, the bouger's not from France,  
 Come, lend a hand, we'll learn him how to dance.

Tom straight accosted in the seaman's stile,  
 And Jack—your humble Sir—with modern smile;  
 "What ship, my heart!" The fop he look'd about;  
 Tom wanted nothing but to have a rout.

"Come, strike my lad, and shew your neat disguise,  
 "What—finer than our captain! damn your eyes!"

Jack trembling stood, and wonder'd what he meant,  
 Pray'd to the Pope, and invok'd each saint,  
 But all in vain, for Tom must have his bout,  
 When grog is in, all nonsense will be out.

Strip, was the word, and Jack must here comply,  
 Poor fine dress'd Gentleman! observe him cry!  
 While mirthful Tom and comrades laugh to see  
 Half-naked Jack appear in true degree,

His fine lace ruffles to his finger-ends,  
 From half-bleach'd sheeting thin and raw depends;  
 Nor in his waistcoat-backs of any kind;  
 His green silk breeches grafted blue behind,  
 With all his trappings of a piece with these,  
 Behind a fright, before design'd to please.—  
 But Tom thought Jack had punishment complete,  
 To be the scoff and scandal of the street,  
 Turn'd him a-drift, and charg'd him as a friend,  
 His dress to alter, and his sense to mend;  
 It costs you more, by Jove, to make you fools,  
 Than 'twould to get you learning from the schools.



## C H A P. XXXVIII.

## THE FOP.

**A**T ev'ry corner, and in ev'ry street,  
 Some gaudy, useless animal we meet,  
 Resembling men in nothing but their shape,  
 Their truest lineage is the friskful ape:  
 These are distinguish'd by the rank and name  
 Of Well-bread gentlemen, that notice claim,

But

But those who judge with reason on their side,  
 Conclude them Fops, and of their worth decide.  
 Observe the thing, its gaudy pinions spread,  
 Pride in its eye, with sense inverted head;  
 Vain son of folly, empty child of show,  
 Proud of the blank distinction of a beau.  
 Now nicely dress'd just from his barber loose,  
 The stalking semblance of a country goose;  
 Mark how he walks, as if he trod on eggs;  
 Now view his waistcoat, then surveys his legs—  
 His dog-skin shoes, (for calf would hurt his toes)  
 His knees adorn'd with party-colour'd bows.  
 His monstrous buckles, just the Paris mode,  
 Their use unknown, except his feet to load;  
 Or when he walks with nicely picking tread,  
 Perhaps they serve for ballast to his head;  
 His scarlet coat, that ev'ry one may see,  
 Mark and observe, and know the fool is he;  
 With buttons garnish'd, sparkling in a row,  
 On sleeves and breasts, and skirts to make a show;  
 His waistcoat too, with tinsel shining o'er,  
 His cravat knotted in a bow before;  
 His empty head with powder loaded deep,  
 Wings to the same of formal cut and sweep,  
 With three-cock'd hat, and loop, and button bright,  
 And open mouth to shew his teeth are white;

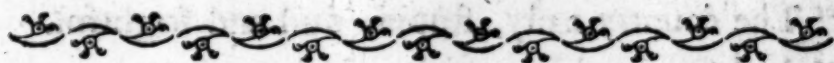
With spread umbrella—not to guard from rain,  
Nor shade the sun—but just complete the train,  
For sun or rain he seldom dare invade,  
One spoils his face, the other spoils his head,—  
Now to complete the figure nice and vain,  
Send quick to Paris and procure a cane,  
With head of ivory and gold inlaid,  
A pinchbeck ferril by some artist made ;  
A spangled tassel to put round his wrist,  
Green kid-skin gloves to guard his lilly fist :  
This is the picture of a modern beau,  
Which men of sense despise as well as know.

No doubt, good reader, you have seen display'd  
A soapy bubble that an atom weigh'd,  
Blown from a pipe by some inventful boy,  
To please his gazing breth'ren with the toy ;  
Just so the fop, with ev'ry gew-gaw rare,  
Shines forth a bubble empty as the air.

Shew one a book, and prov't has wit enough,  
Why, Laird sir ! sure you do not read such stuff,  
The whole day long I never read a page,  
I vow the present is a stupid age ;  
We'll soon be Goths and Vandals without breeding !  
What ! quit the ton, and follow musty reading !  
No, dam'me, no ! we lads of spirit live  
In all the joys which art and fashion give.

CHAP.





C H A P. XXXIX.

THE COUNTRY CLOWN.

**J**UST from the plough, observe the country  
clown,

His first fond visit to the splendid town,  
Round all he gazes rudely with delight,  
No foolish object 'scapes his wheeling sight:  
The lofty spires which seem to touch the skies,  
He views with wonder, and with wild surprise;  
Each shop and store where children's toys are sold,  
He fancies magazines of countless gold;  
The stalls and signs with pleasure he surveys;  
Still disconcerted by surrounding drays,  
And crouds, and fops, and noise, and "here's the  
news!"

And thus he judges as the whole he views.

"La! what a pow'r o' shining whokes are here!

" 'Tis surely Sunday—all in dress appear;

" A charming place for frolics this indeed,

" No corn to hoe, nor fields of wheat to weed,

" I swear

" I swear now, Jonathan, the town's delightful,  
" The country nasty, stupid, dull and frightful.  
" And O what kliver girls—so fine a sight!—  
" Our country hoydens is to these a fright.  
" There's Sall and Suck that shines the village toast,  
" Compar'd with these, they're negars at the most."

Poor simple soul! go tend the village team,  
Keep from the city, and secure thy fame.  
Beneath those cloaths the tempting female wears,  
Lurk baneful, cunning, and delusive snares;  
And sweeter far, the buxom country maid,  
Whom pride and prejudice hath ne'er betray'd;  
She healthful drinks the rosy-pinion'd gale,  
Fresh from the blossom or the grassy dale;  
Nor knows the arts the city-wantons use,  
Who follow fashion, and the mode pursues;  
Think not the toys which fondly you behold,  
Because they glitter, made of solid gold;  
And learn this lesson—seek content at home;  
'Tis in the mind, and not the clime we roam,

CHAP.



C H A P. XL.

MISS P\*\*\*\* H\*\*\*\*\*, of DUBLIN,

OR THE SIGHING WANTON.

O Great Apollo, lend thy godly ear  
 My candid story and my plea to hear :  
 From early life I wish'd to be a toast,  
 The female envy and the female boast ;  
 At beauty's shrine I daily homage pay,  
 Sigh for a charm or some allurement pray—  
 I have no aim, believe me, judge, 'tis true,  
 But man and pleasure, real life to view :  
 The men are shy they scarcely kiss my lips,  
 Which oft' infects me with the woeful hips;  
 I try each new temptation to ensnare,  
 The new form'd cushion and the well-curl'd hair,  
 The low-cut stays, the French attracting shoe,  
 And yet I find that all my arts won't do.  
 At balls and 'semblies, parties and the like,  
 I shew my charms where charms are apt to strike,  
 But all in vain—the men have hearts like lead,  
 They sit unmov'd at all the charms I spread :  
 Now, great Apollo, hear my earnest prayer,

Let

Let other maids be fairest of the fair, —  
Give me a man I care not for their charms,  
O great Apollo fill my longing arms?  
Apollo blush'd to hear her strange request,  
And with a smile the fervent maid address'd.  
“Your suit is very common with the fair,  
Charms are their pride, but men are all their care;  
Where'er they sparkle or where'er they go,  
'Tis but for men their tempting charms they shew!  
And were this court for such awards design'd,  
I'd grant a husband to compose thy mind;  
But beauty only is my province here—  
Go to the city where the bucks appear,  
Their, coquette like, expose delusive charms,  
And then perhaps you'll fill some lover's arms.”

FINIS.



*M*



